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BS 2025 1926 .H35 1926 v.1

Bible. N.T. English. 1926.

The student's New Testament
compilation

THE
STUDENT'S NEW TESTAMENT
COMPILATION



THE GOSPEL ACCORDING TO
ST. MATTHEW

PUBLISHED BY
STUDENTS PUBLISHING CORPORATION
SCRIPPS BUILDING
SAN DIEGO, CAL.

2025
1926
1435
1926
V.1

A Key to the Abbreviations Used

(The notes are those found in each translation.)

- (A.V.): Authorized Version, or the King James Bible,
Printed at the University Press, London.
- (SNT): The Syriac New Testament—Murdoch's
Translation, Published by the Scriptural
Tract Repository—H. L. Hastings, Boston,
Mass.
- (NNT): The New Testament—George R. Noyes.
Printed by the American Unitarian Associa-
tion, Boston, Mass.
- (JMT): The New Testament—James Moffatt, D.D.
Published by George H. Doran Co.
- (WNT): The New Testament in Modern Speech—
Richard Francis Weymouth.
Published by the Pilgrims' Press, Boston,
Mass.
- (Comp): Compiler's Notes, which include the occasional
use of the following versions:
The Twentieth Century Translation, Pub-
lished by Fleming H. Revell Co.
The New Testament in Modern English by
Ferrar Fenton, Published by S. W. Partridge
and Co., London, England.
Revised Version (American) Published by
Thomas Nelson and Co.
The Modern Reader's Bible—by Richard G.
Moulton, Published by The Macmillan Co.,
London, England.

*Appreciation is here expressed to the publishers for per-
mission to quote from these translations.*

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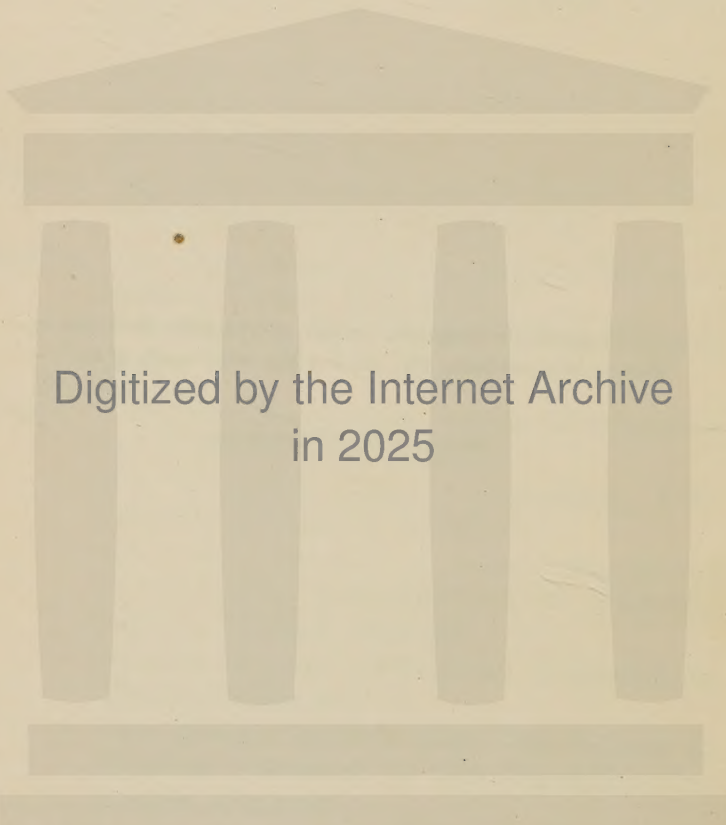
1922

1926

by Joseph Hallinan

*"Ye search the Scriptures, because ye yourselves think that in
them ye have everlasting life; and it is they which testify of me;"—
Jesus [John 5:39].*

Taken from the Geo. R. Noyes translation



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"Ye do err, not knowing the scriptures, nor the power of God."

Jesus (Matt. 22:29)

PREFACE

Mrs. Eddy points out that "Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out." (Science and Health, with Key to the Scriptures, p. 24:4-10.)

Many teachers, practitioners and students, however, are too busy to bend time and effort toward mastering these original texts in Hebrew and Greek, and are relying on the efforts of those Greek scholars of 1611 who gave us the King James Bible. But recent discoveries of papyri, in the Far East, have enabled contemporary Greek authorities to throw more light on these sacred pages, in their modern translations.

For the purpose of close study, the writer has compiled five of the most authoritative translations of the New Testament, with occasional quotations from many others, giving each verse first as found in the King James Version, and following it with the corresponding verse in each of these translations. This brings before the student all that has been discovered in that particular verse. The George R. Noyes New Testament, quoted and approved by Mrs. Eddy, is included in this group.

Close study, so necessary at this hour and so exemplified in Mrs. Eddy's life, will be brought almost involuntarily into play through this work, richly rewarding one's efforts with clarity and emphasis. Alert students, who are aware of the warning in Science and Health, (534:24), will pause long enough to question their induced prejudice against intensive Bible study, and will welcome this opportunity which offers and encourages resistance to this mesmerism.

Provided with and protected by individual spiritual understanding of the Scriptures, which the text-book "Science and Health" has given us, we shall discover vastly more in these translations than possibly the translators themselves were wholly aware of—thus proving our Leader's great gift to be indeed a "Key to the Scriptures".

A student never allows himself to be impelled into hurried or careless reading, nor will he in this instance permit himself to be betrayed into satisfying mere intellectual hunger for "color", found in the *nuances* of texts; but each translation, with its shade of difference should be tested upon the touchstone of individual understanding. Then will these diamonds of Truth yield and reflect their many facets of light and meaning.

Throughout this work the writer has included those Old Testament passages which are either quoted or referred to. This has been done to bring out the exact point of view of either speaker or writer. It enables the student to arrive at his meaning, and thus gives certitude to the work of scientific interpretation.

To illustrate: in John 1:51 Jesus said: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man". This is a definite reference to, and fulfillment of, Genesis 28:12—the story of Jacob's Ladder; it is quoted in full as an aid in understanding Jesus' declaration. I have not presumed to comment on or interpret the Scriptures: that is, in this instance, to declare that Jacob's Ladder typifies the footsteps of Truth, Christ; that "earth" represents the human consciousness; and "heaven"—the divine Mind. This unfoldment is the Father's sole prerogative, and have we not this assurance: "Fear not little flock, it is your Father's good pleasure to give you the Kingdom"?

A reference Bible usually cites passages which merely contain some word or idea in common with the text, and does not confine itself to the task of supporting the unmistakable relationship of the Old Testament to the New. In this work—"The Student's New Testament Compilation"—this has been done, and these passages reveal the advent of Christianity as the fulfillment of prophecy.

The Compiler's notes, found under the caption "COMP", cover the scope of a Bible dictionary. All relevant information on each subject has been gathered, free from theological bias, and escaping the scope and limitations of a commentary. This information will be found at the foot of each verse containing a subject needing such treatment. For instance, in John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God", the term "Word" is briefly traced from its earliest use to the time John employed it, showing its import throughout the ages. The New Testament writers were naturally influenced by these developments, and, to understand their writings, one should have a knowledge of the history of the terms they employed. Brief biographical sketches are found throughout. This plan gives us a Bible Dictionary for the student, compiled through the lens of Christian Science.

The writer has contributed nothing but the task of collecting and focusing these many rays. Each may find his own gleam, thus illustrating the Revelator's prophecy: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." Revelation 2:17.

Signed: JOSEPH HALLINAN.

PLAN AND PURPOSE



*An Outline of the Scope
and Use of
The Student's New Testament
Compilation*

PLAN AND PURPOSE

I.

Jacob's wrestling—recorded in the 32nd Chapter of Genesis and scientifically explained by Mrs. Eddy in "Science and Health with Key to the Scriptures" (page 308)—furnished the prototype for The Student's New Testament Compilation, and so becomes its ideal and purpose.

II.

According to this Scriptural narrative, Jacob wrestled with "a man", or as Science explains it, the false concept of man; and he wrestled through the night. The metaphorical use of the term "night", in the Old Testament, conveyed to the Hebrews the definite sense of "mental darkness"—the darkness which we now imply in our present day use of the term "materialism".

III.

An "angel" (the spiritual fact of man) came in the dawning of a new day, and healed Jacob. The angel then said, "Let me go for the day breaketh". Again we have a simple figure in this word "day," understood both by the Hebrews of old and by the present generation to imply the "light" of spiritual understanding,—a light usually preceded by the advent of an "angel".

IV.

Instead of yielding to this common impulse of "letting go" at the first touch of healing—thus precluding further mental effort in favor of the enjoyment of material ease—Jacob wisely resisted this temptation and passed from wrestling with error to wrestling with the "angel" or spiritual fact which had healed him, saying in substance, "I will not let you go until you have blest me—endowed me with more of what you are—your light, your definiteness, your reality".

V.

So through earnest wrestling—and thus only—ever increasing growth and progress came to him. His growth and spiritualization of thought found this interesting expression in the Scripture—Jacob was "called no more Jacob but Israel". His "name" had been changed. To the Hebrews a man's name involved, in its meaning, his nature, individuality, and consciousness. In fact names were bestowed with the definite purpose of influencing a man's future by causing him to think of himself as the ideal involved in the meaning of his name.

VI.

Because of this incident of Jacob's wrestling, the "God of

Jacob" henceforth came to mean the God of demonstration; and some students have found this story a veritable key to progress and success.

VII.

The Scriptures contain the great spiritual facts of being. These facts must be wrestled with until they become part and parcel of us, for they will not yield their full radiance and power to mere perusal or daily review as is frequently supposed. Again, familiarity with the "letter" must not be confused with spiritual grasp of the substance, or meaning, of a Scriptural statement.

VIII.

Our Master's counsel, "search the Scriptures", and, "lay up treasures for yourself", holds a deep import—a sacred promise—for us today, for "searching the Scriptures" invariably results in "laying up" treasures for our daily use.

IX.

A "treasure" is nothing short of a Christ idea, a spiritual gleam or fact. It heals as it dawns upon the understanding—and only in the degree that it dawns; hence the particular method of study involved in this Compilation which unfolds clearer glimpses of these texts as the student pushes onward in his "search".

X.

The Student's New Testament Compilation is unique. Through its successful arrangement, especially adapted to "searching", the student is enabled to make these Scriptural treasures his own.

XI.

Confining the student to one verse (one idea) rather than permitting him to scatter his efforts over a wide range of ideas, The Student's New Testament Compilation brings a resultant clarity and definiteness. A "verse a day" therefore becomes equivalent to a "treasure a day".

XII.

Squaring each of these five translations with one's own understanding will result not only in getting a satisfactory grasp of the verse, but frequently and naturally, in getting five times the light obtainable from reading five different verses in sequence and covering this ground but once. This latter method, in frequent practice, is what might be termed the *ritualistic* reading of our Scriptures.

XIII.

It is absolutely certain that different translations of any Scriptural text, all true to the original text, will, when studied consecutively, invariably result in a clearer sense of the import of the text.

XIV.

The Compiler's Notes—found under the caption of COMP.—have not been added with the purpose of furnishing an interpretation of the text. Interpretation is too individual a right to be usurped by a work of any kind. Herein lies the distinction between a Commentary and this Compilation, and a glance through these Notes will readily show that they are not worked out along the lines of textual exposition.

XV.

Rather were these notes added for the purpose of saving the student much valuable time—time otherwise consumed in the mere mechanics of research—which may now be devoted to the more important work of wrestling with the text, aided by the light which these notes supply.

XVI.

The references to the Concordances to Mrs. Eddy's writings simply serve to remind the student that she has somewhere quoted, explained, or in some other way referred to the passage; and that this final light is just ahead of him—waiting to crown his efforts with that assurance and conclusiveness which comes with spiritual vision.

XVII.

The clarity and definiteness resulting from this method of study, will furnish a valuable preparation and firm foundation upon which to erect the structure of spiritual understanding of the Scriptures—a structure which Christian Science is erecting in the minds and hearts of millions.

XVIII.

To encourage the student, in his study of the Scriptures, and to satisfy the innate hunger for that which the Scriptures contain—The Student's New Testament Compilation was given to the world. It contains the pure Word of God, and facts which are relevant thereto. Such being its nature, no human endorsement of the Compilation has been sought, and none is required, for God is the Principle, the substance, of His own Word and Works and gives them their Life, activity, purpose, and success.

XIX.

It is fitting to add that today this Reference Work is meeting a vital need throughout the world. This is evidenced by the expressions of appreciation and gratitude which, *unsolicited*, have come from subscribers in Europe, Asia, Africa, and America.

JOSEPH HALLINAN

Compiler of The Student's New Testament Compilation.

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To all earnest Christian Scientists who have been
aroused to the daily practice of close Scriptural
study, this work is lovingly dedicated.

JOSEPH HALLINAN

"My students need to search the Scriptures and "Science and Health with Key to the Scriptures," to understand the personal Jesus' labor in the flesh for their salvation: they need to do this even to understand my works, their motives, aims, and tendency."

MARY BAKER EDDY

[Miscellaneous Writings, Page 214:19-23]

THE GOSPEL ACCORDING TO ST. MATTHEW

CHAPTER I.

Matthew 1:1

- (A.V.): The book of the generation of Jesus Christ, the son of David, the son of Abraham.
- (SNT): The book of the nativity of Jesus the Messiah, the son of David, son of Abraham.
- (NNT): The genealogy of Jesus Christ, son of David, son of Abraham. (*Notes: The Gospel; this title is not in Tischendorf's text, nor in that of the oldest manuscripts, such as the Vatican and the Sinai manuscripts; but I presume that it is implied in the title, According to Matthew. The genealogy, etc. Possibly, The book of the birth.*)
- (JMT): The birth-roll of Jesus Christ, the son of David, the son of Abraham.
- (WNT): The Genealogy of Jesus Christ, the son of David, the son of Abraham. (*Notes: Both the A. V. and the R. V. head this first chapter, The Gospel According to St. Matthew, a mistranslation of the heading found in the mass of later MSS., which should be rendered THE HOLY GOSPEL ACCORDING TO MATTHEW. And so in the other three Gospels.*)
- (Comp): On the word Gospel, Chrysostom writes: "For what is there that can equal these good tidings? God on earth, man in heaven; that long war ceased, reconciliation made between God and our nature, the devil overthrown, death abolished, paradise opened. These things, so far beyond our merits, are given us with all

fulness; not for our own toil or labour, but because we are beloved of God."

A. B. Bruce writes: "The genealogy may readily appear to us a most ungenial beginning of the Gospel. A dry list of names! It is the tribute which the Gospel pays to the spirit of Judaism. The Jews set much store by genealogy, and to Jewish Christians the Messiahship of Jesus depended on its being proved that He was a descendant of David." (*Expositor's Greek Testament.*)

See Compiler's Notes on Abraham, John 8:33.

Matthew 1:2

- (A.V.): Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
- (SNT): Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judah and his brothers.
- (NNT): Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brothers.
- (JMT): Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers,
- (WNT): Abraham was the father of Isaac; Isaac of Jacob; Jacob of Judah and his brothers.
- (Comp): Because this Gospel was written primarily for the Jews, the genealogy commences with Abraham—the father of their race.
Ellicott writes: "The omission of the names of Ishmael and Esau is explained by the fact, that they were not only not in the line of succession, but were outside the covenant with Abra-

ham—"In Isaac shall thy seed be called" (Gen. xxi. 12); and Esau had forfeited both the birthright and the blessing. The brethren of Judah are named, on the other hand, because all who were descended from them had an equal interest in the Messiah."

Matthew's account of the genealogy of Jesus falls naturally into three divisions: Abraham to David (verses 2-6), David to the Captivity (verses 6-11), the Captivity to Jesus (verses 11-16).

See Compiler's Notes on Isaac, Romans 9:7.

See Compiler's Notes on Jacob, John 4:12.

Judas, (or "Judah", according to the Hebrew) was the fourth son of Jacob and Leah. His name means "praise" and was bestowed upon him as if to commemorate the grateful praise which Leah expressed upon receiving her fourth son: "And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing." (Gen. 29:35.)

William Smith says that of this man more traits are preserved than of any other of the patriarchs—excepting Joseph.

Smith continues: "In the matter of the sale of Joseph, he and Reuben stand out in favorable contrast to the rest of the brothers. But for their interference he, who was 'their brother and their flesh,' would have been certainly put to death. Though not the first born, he 'prevailed above his brethren' (1 Chr. v. 2), and we find him subsequently taking a decided

lead in all the affairs of the family. When a second visit to Egypt for corn had become inevitable, it was Judah who, as the mouthpiece of the rest, headed the remonstrance against the detention of Benjamin by Jacob, and finally undertook to be responsible for the safety of the lad. And when, through Joseph's artifice, the brothers were brought back to the palace, he is again the leader and spokesman of the band. In that thoroughly Oriental scene it is Judah who unhesitatingly acknowledges the guilt which had never been committed, throws himself on the mercy of the supposed Egyptian prince, offers himself as a slave, and makes that wonderful appeal to the feelings of their disguised brother which renders it impossible for Joseph any longer to conceal his secret. So too it is Judah who is sent before Jacob to smooth the way for him in the land of Goshen. This ascendancy over his brethren is reflected in the last words addressed to him by his father—"Thou whom thy brethren shall praise! thy father's sons shall bow down before thee! unto him shall be the gathering of the people." (Gen. xlix. 8-10.)"

Matthew 1:3

(A.V.): And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

(SNT): Judah begat Pharez and Zara of Tamar: Pharez begat Hezron: Hezron begat Ram:

(NNT): And Judah begat Pharez and Zarah, by

Tamar. And Pharez begat Hezron; and Hezron begat Ram;

(JMT): Judah the father of Perez and Zerah by Tamar, Perez the father of Hezron, Hezron the father of Aram,

(WNT): Judah was the father (by Tamar) of Perez and Zerah; Perez of Hezron; Hezron of Ram;
(Notes: "Perez;" Of this and other Old Testament proper names the forms here given are those which were adopted by the O. T. Revisers.)

(Comp): Dummelow writes: "Contrary to Jewish custom St. Matthew introduces into his genealogy four women, Tamar, Rahab, Ruth, and Bathsheba. Of these, two (Rahab and Ruth) were Gentiles, and three were guilty of gross sins. Their insertion is intended to teach certain spiritual lessons: (1) That Gentiles as well as Jews have their rights in the Messiah, seeing that two of His ancestors were of Gentile blood. (2) That Jewish Christians instead of regarding Gentile converts with contempt, should be proud of them, as their ancestors were of Rahab and Ruth, who, on becoming proselytes, were accounted mothers in Israel. Of Rahab the rabbis said, 'Ten priests, who were also prophets sprang from her'; and of Ruth, 'It is spoken in prophecy that the six most righteous men of the whole world will spring from her, David, Daniel and his companions, and King Messiah.'"

Nothing is known of Phares (whose name means "breach") beyond this record: "And it came to pass in the time of her travail, that,

behold, twins *were* in her womb. And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah." (Gen. 38:27-30.)

Of Zara, the brother of Phares, mentioned in this record of Genesis, nothing further is known. His name means "rising" (of light). "Thamar" means "palm tree" and alludes to "fruitfulness". She became the mother of Phares and Zara through her father-in-law Judah—under circumstances related in Gen. 38:6-30 (too long a story to be related here). Her purpose in disguising herself as a temple prostitute, and intentionally putting herself in Judah's way, was to perpetuate the line of Judah at a time when that line was threatened with extinction. Her act has been extolled by the Jews ever since.

Esrom is the Greek translation of the Hebrew proper name Hezrom meaning "blooming" though "walled in". Nothing is known of this character beyond the record of his birth in Gen. 46:12. "And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of

Canaan. And the sons of Pharez were Hezron and Hamul."

Aram is identified by some as the Hebrew name Ram, which means "high" or "exalted". He is mentioned in I Chronicles 2:9: "The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai."

Matthew 1:4

(A.V.): And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

(SNT): Ram begat Aminadab; Aminadab begat Nahshon; Nahshon begat Salmon:

(NNT): and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;

(JMT): Aram the father of Aminadab, Aminadab the father of Nahshon, Nahshon the father of Salmon,

(WNT): Ram of Amminadab; Amminadab of Nahshon; Nahshon of Salmon;

(Comp): The name Aminadab means in the Hebrew "my people is willing". His daughter became the wife of Aaron—as recorded in Exodus 6:23. "And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar."

Naasson is the Greek form of the Hebrew proper name Nahshon, which means "enchanter". He is referred to as a "prince" in I Chronicles 2:10: "And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;"

We hear little else of him.

Salmon (or Salma) means "clothed" in Hebrew. He became the founder of the town Bethlehem—Ephratah. He married Rahab the harlot of Jericho. This marriage is not recorded in the Scriptures. For this event Matthew must have had additional authority.

Matthew 1:5

- (A.V.): And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
- (SNT): Salmon begat Boaz of Rahab: Boaz begat Obed of Ruth: Obed begat Jesse:
- (NNT): and Salmon begat Boaz by Rahab. And Boaz begat Obed by Ruth. And Obed begat Jesse;
- (JMT): Salmon the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jessai,
- (WNT): Salmon (by Rahab) of Boaz; Boaz (by Ruth) of Obed; Obed of Jesse;
- (Comp): Booz is the Greek form of Boaz (meaning "strength", "fleetness"). He was a wealthy, kindly type of his period. His history is bound up with the Book of Ruth.

Obed means "serving". He is referred to in Ruth 4:17: "And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."

The Hebrew name "Jesse" means literally "strong". He is sometimes mentioned as

"Jesse, the Bethlehemite". Of his eight children, David was the youngest. Little is known of Jesse. He is mentioned in I Samuel 17:12: "Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul."

Matthew 1:6

- (A.V.): And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife* of Urias;
- (SNT): Jesse begat David the king: David begat Solomon of the wife of Uriah:
- (NNT): and Jesse begat David the king. And David begat Solomon by the wife of Uriah.
- (JMT): and Jessai the father of king David. David was the father of Solomon by Uriah's wife,
- (WNT): Jesse of David—the King. David (by Uriah's widow) was the father of Solomon;
- (Comp): David—whose name means "beloved"—was born about 1040 B. C. He was reared a shepherd lad—later to be drawn into Saul's court as a musician. It was here that that famous attachment sprang up between Jonathan—Saul's son—and David. The great popularity of David aroused Saul's jealousy—even after David's marriage with Saul's daughter named Michal. This situation became intolerable for David, and he left the court—becoming a "freebooter". He gathered around him a large following of restless men who thrived on war-

fare. His popularity immediately spread throughout Israel and after the death of Saul and his sons, David became King of Israel. His first effort was the establishment of a strongly centralized government—exactly what Saul should have done, but what he could not do lacking the scientific key which David possessed. Jerusalem was chosen as the capital after wresting it from the Jebusites.

Wars and internal dissension marked this period of David's life. He also experienced the entanglements of sensualism involved in the phallic worship practiced throughout his kingdom. His whole thought presented a terrific conflict between spirituality and sensualism, humility and human will—in other words Spirit and matter. He retired from active leadership after appointing Solomon to fill his place. He passed on shortly after, at the age of 70.

Solomon's name means "peaceful". He was the son of David by Bathsheba, and became the last king of united Israel—coming to the throne at the age of 20. His ideal of government differed from that of his father, who conceived a theocratic realm with the ruler representing Jehovah. Solomon developed the oriental idea which involved a world power policy with its emphasis on commerce, standing armies, foreign alliances, and diplomacy. He introduced the most vicious of ancient customs—forced labor, with which he strengthened his kingdom,—launching upon a gigantic building program. This program included

the famous Temple, the House of the Forest of Lebanon, the Porch of Pillars, and Hall of Judgment. His marriage with the daughter of a Pharaoh was but one step along the lines of his policy.

Like his father he had his moments of intense spiritual longings—moments which seem to have been such reactions as Wagner and other great minds have experienced; even as the pendulum of human reactions swings monotonously back and forth alternately raising high our hopes, then sinking them low into the agony of mental blankness—that darkness of uncertainty.

Urias is the Greek form of the Hebrew Uriah, which means “light of Jehovah”. This man, a commander in one of David’s armies, embraced Judaism, reflecting credit upon its teachings by his own honorable attitude towards his friends and duties. His wife, Bathsheba by name, was a beautiful but sensuous type, and David’s infatuation with her led him to plan Uriah’s death on the battlefield—a consummation which was effected. David then married her, and Solomon then came into their lives only to reflect a sensuous heritage during his whole life.

Matthew 1:7

(A.V.): And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

(SNT): Solomon begat Rehoboam: Rehoboam begat Abia: Abia begat Asa:

(NNT): And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;

(JMT): Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,

(WNT): Solomon of Rehoboam; Rehoboam of Abijah; Abijah of Asa;

(Comp): Roboam is the Greek form of the Hebrew name Rehoboam (which means literally "enlarger of the people"). He was a son of Solomon by the Ammonite princess Naamah, and reigned during the period 937-920 B. C. This son inherited a crumbling empire, a sensuous outlook, an unproductive thought. His brief reign was marked by little else than wars and corruption.

Abia is the Greek form of Abijah—meaning "Jehovah is my father". He was Rehoboam's son by Maacah and reigned but three years—a period marked by a continuous struggle with Jeroboam. James Kelso writes of him: "He upbraided Jeroboam and Israel for rebellion against the Davidic dynasty, for apostasy, and the expulsion of the priests and Levites." Abijah also fell under the mesmerism of sensuality, as had his father before him.

Asa, (whose name means "curing" or "physician") was the third king of Judah. He lived during the period 917-876 B. C. His whole attitude was one of earnest devotion to God, as he understood Him. He rooted out the more vicious forms of mesmerism manifested

in idolatry and phallic worship. He even deposed his grandmother for her part in extending phallic worship throughout Judah. However, during a crisis, instead of realizing whence his real assistance came he *purchased* help from the king of Damascus to put down an insurrection. He was censured for this step by the prophet Hanani. Of another crisis (this time illness—gout—at the close of his career) the Scriptures make this significant comment: "He sought not the Lord, but to the physicians. And Asa slept with his fathers." Thus ended his reign of 41 years, and it ended with a loosening grasp on Principle—the real cause of his early success.

Matthew 1:8

- (A.V.): And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
- (SNT): Asa begat Jehoshaphat: Jehoshaphat begat Joram: Joram begat Uzziah:
- (NNT): and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;
- (JMT): Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah,
- (WNT): Asa of Jehoshaphat; Jehoshaphat of Jehoram; Jehoram of Uzziah;
- (Comp): Josaphat is the Greek form for the Hebrew Jehoshaphat (which means literally, "Jehovah has judged"). When he was but 35 years old he came to the throne. This was in the year

B. C. 914. During his reign, the two kingdoms—Judah and Israel—were joined for the first time in 60 years. The reason for this step was the need of mutual protection against Damascus. A few unimportant wars marked his reign. He zealously opposed the phallic worship, which again was springing up; and introduced the public reading of the Law in those communities where idolatry had taken root. His biographers point out that while he was more or less a spiritually minded man, he was nevertheless a weak, vacillating type—obviously what might be expected when the power of scientific understanding was lacking. Joram is the Greek form of the Hebrew Jehoram (meaning “exalted by Jehovah”). This king reigned on the throne of Judah but eight years, and those years were marked by viciousness, cruelty, and failure—all resulting from his adoption and aggressive practice of phallic worship. Even the stern warning of Elijah failed to shake him free from the unrelenting and feverish grasp of sex worship. His reign covered the years 893-885 B. C.

Ozias is the Greek form of the Hebrew Uzziah (which means “my strength is Jehovah”). Matthew has omitted three generations between Jehoram and Uzziah, namely Ahaziah, Joash, and Amaziah. The reason usually given for this omission is that Matthew determined to keep the number in this genealogy down to fourteen.

Uzziah was therefore the son of Amaziah, and

at the age of sixteen, upon the death of his father, he came to the throne. He reigned 52 years, and filled those years with a constructive program of upbuilding the nation and likewise successfully defending it. In the final chapter of his career we are again confronted with the results of success unsupported by spiritual understanding, for his successes brought that old enemy—pride of opinion—that always endeavors to steady the ark of God. His last act was to burn incense on the altar of God. This act was strenuously resisted by the high priests, first as an intrusion, and then as a direct violation of the Law. Uzziah persisted and was suddenly stricken with leprosy. He retired from active control of the government and passed on “outside of the city”.

Matthew 1:9

- (A.V.): And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
- (SNT): Uzziah begat Jotham; Jotham begat Ahaz; Ahaz begat Hezekiah;
- (NNT): and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;
- (JMT): Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah,
- (WNT): Uzziah of Jotham; Jotham of Ahaz; Ahaz of Hezekiah;
- (Comp): Joatham is the Greek form of the Hebrew Jotham (which means “Jehovah is perfect”). He reigned from 750-734 B. C. Six years he served as a co-regent. After his father passed

on he built the high gate of the Temple and made some additions to the wall of Jerusalem. He failed to take any steps to curb or abolish the fast growing worship of Phallus.

Achaz is the Greek form of the Hebrew Ahaz (which means literally "He (that is Jehovah) has seized"). He reigned from 735-721 B. C. Here, we have a weak king—an easy prey to the subtle influence of mesmerism. It was this king whom Isaiah strove to awaken to the imminent dangers ahead. Isaiah thundered his warnings (7th, 8th, 9th chapters of Isaiah) to the people and their king, and but partially succeeded—owing to the king's actions in, not only securing the aid of a heathen king during a national crisis, but in becoming entangled as well in the allurements of astrology and phallic worship.

Ezekias is the Greek form of the Hebrew Hezekiah (meaning "Jehovah strengthens"). He reigned 29 years (719-690 B. C.). The first move this virile king made was the restoration of the Temple services—a move preceded by the wholesale destruction of altars and groves devoted to phallic worship. A bold stroke, indeed, but one that enlisted the metaphysical help of Isaiah. He then turned his efforts toward building up the literature of his nation and appointed a board of scholars to collect literary productions. Success followed each upward step of the king. Judah's enemies were conquered, but not, however, that familiar foe of "pride," for it was just here that our

king made the one fatal mistake. Merodach-baladan of Babylon sent an embassy ostensibly to congratulate Hezekiah, but secretly to draw him into an alliance with Assyria. Instead of safeguarding his demonstrations through silence, Hezekiah proudly exhibited to his visitors great wealth and other proofs of his successful efforts. Isaiah—much wiser—rebuked him, prophesying the complete loss of his fruits because of error's efforts to reverse good. This reversal pride accomplished, and our Scriptures continue silently to hold before us this example of jeopardizing our progress through the belief that our success is due to our own efforts rather than to Principle alone.

Matthew 1:10

- (A.V.): And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
- (SNT): Hezekiah begat Manasseh: Manasseh begat Amon: Amon begat Josiah:
- (NNT): and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah;
- (JMT): Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah,
- (WNT): Hezekiah of Manasseh; Manasseh of Amon; Amon of Josiah;
- (Comp): Manasses is the Greek form of the Hebrew "Manasseh" (which means literally "forgetting"). He reigned from 695 to 641 B. C. The moment this king (but a mere boy) accepted the throne a complete reversal took

place in the religious life of Judah. Phallic worship became the "state religion" and there followed a reign of the blackest evil ever experienced by mankind. Some historians simply pass over it with a word or two—so licentious was it. The end was inevitable. Manasseh was defeated and captured by Judah's enemies. During this captivity Manasseh—separated from the atmosphere of oppressive sensualism—turned from it with a tired heart; upon his release—and return to Jerusalem—he made such efforts as were possible, to atone for his error and re-establish the faith of Israel.

Amon means literally "master-workman". This king reigned but two years, 641-639 B. C. He embraced and supported phallic worship, and was assassinated by a zealous Israelite. Nothing more is known of him.

Josias is the Greek form of the Hebrew "Jehovah" (which means literally "Jehovah supports"). This man reigned over Judah from 638 to 609 B. C. He restored the Temple services and thoroughly purged the country of phallic worship. It was during the restoration of the Temple that the priest found a certain "Book of the Law" (presumably Deuteronomy) and gave it to the King. This book furnished him with all the details necessary to the establishment of the complete Temple services. Scholars believe that copies of "books of the Scripture" were exceedingly rare—so much so that the king knew nothing of the existence of what we call the Pentateuch—the

first five books of the Old Testament. During an invasion of the Egyptian Pharaoh Necho, Josiah was mortally wounded. Jeremiah composed in part the funeral dirge used in the elaborate services.

Matthew 1:11

- (A.V.): And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;
- (SNT): Josiah begat Jeconiah and his brothers, in the captivity of Babylon.
- (NNT): and Josiah begat Jeconiah and his brothers, at the time of the removal to Babylon.
- (JMT): and Josiah the father of Jechoniah and his brothers at the period of the Babylonian captivity.
- (WNT): Josiah of Jeconiah and his brothers at the period of the Removal to Babylon.
- (Comp): Jechonias is the Greek form of the Hebrew Jeconiah (which means literally "Jehovah appoints"). This king commenced his reign at 18 years of age (598 B. C.) and continued but 3 months. Nebuchadnezzar in his famous campaign against "the Westland" took Jeconiah prisoner, along with a large retinue (some 10,000), and carried him to Babylon. The king was kept a captive during the entire reign of Nebuchadnezzar. Upon his death, however, Jeconiah was restored to full honors by Evil-merodach. He was not allowed, though, to return to Jerusalem, but was kept

in royal state at the expense of the king of Babylon. No record is found concerning his death.

Matthew 1:12

- (A.V.): And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
- (SNT): And after the captivity of Babylon, Jeconiah begat Salathiel: Salathiel begat Zerubbabel:
- (NNT): And after the removal to Babylon, Jeconiah begat Shealtiel; and Shealtiel begat Zerubbabel;
- (JMT): After the Babylonian captivity, Jechoniah was the father of Shealtiel, Shealtiel the father of Zerubbabel,
- (WNT): After the Removal to Babylon Jeconiah had a son Shealtiel; Shealtiel was the father of Zerubbabel;
- (Comp): Salathiel is the Greek form of the Hebrew Shealtiel (which means literally "I have asked God"). Very little is known of this son of Jeconiah, other than that he was one of the leaders of the "Return from Captivity". Zorobabel is the Greek form of the Hebrew Zerubbabel (which means literally "offspring of Babel", in allusion to his foreign birth). When Cyrus, the founder of the Persian Empire, issued the decree permitting the Jews to return to Jerusalem, Zerubbabel—a recognized Prince of Judah—took charge of the return, and upon his arrival at Jerusalem took steps to rebuild the Temple and restore the

services. During this period obstructions were encountered from other tribes who desired a part in the restoration of the Temple. This they were denied. Then error seems to have struck at the builders in such a way as to cool their ardor—causing them to turn their attentions toward building great houses for themselves, and neglecting the Temple. At this critical moment Mind, as usual, raised up the right ones for the hour, and the voices of the prophets Haggai and Zechariah were heard throughout the land. Immediately the lethargy was broken. Zerubbabel and his followers turned with alacrity to the task of finishing the Temple, which was accomplished in the midst of a tremendous renewal of zeal and renewal of ancient hopes.

Matthew 1:13

- (A.V.): And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
- (SNT): Zerubbabel begat Abiud: Abiud begat Eliakim: Eliakim begat Azor:
- (NNT): and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
- (JMT): Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor,
- (WNT): Zerubbabel of Abiud; Abiud of Eliakim; Eliakim of Azor;
- (Comp): Nothing is known of either Abiud, the son of Zerubbabel, or Eliakim (whose name means "God establishes"). Azor likewise has left no record of achievements.

Matthew 1:14

- (A.V.): And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
- (SNT): Azor begat Zadok: Zadok begat Achim: Achim begat Eliud:
- (NNT): and Azor begat Zadok; and Zadok begat Achim; and Achim begat Eliud;
- (JMT): Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud,
- (WNT): Azor of Zadok; Zadok of Achim; Achim of Eliud;
- (Comp): We find nothing regarding those ancestors of Joseph mentioned by Matthew in this verse.

Matthew 1:15

- (A.V.): And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
- (SNT): Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob:
- (NNT): and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
- (JMT): Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob,
- (WNT): Eliud of Eleazar; Eleazar of Matthan; Matthan of Jacob;
- (Comp): Eleazar means literally "God has helped". Nothing is known of Eleazar, Matthan, or Jacob.

Matthew 1:16

- (A.V.): And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
- (SNT): Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called the Messiah.
- (NNT): and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. (*Notes: "Christ;" i. e., 'Anointed,' in reference to the claim of Jesus to be, in some sense, a king.*)
- (JMT): Jacob the father of Joseph, and Joseph (to whom the virgin Mary was betrothed) the father of Jesus, who is called 'Christ.'
- (WNT): and Jacob of Joseph the husband of Mary, who was the mother of JESUS who is called CHRIST.
- (Comp): Joseph, the husband of Mary, plays but a brief part in this Scriptural narrative of Matthew. We find that he reflected justice and honor; that he possessed some gleam of understanding, which enabled him to appreciate the precious gift presented to his home. He was a carpenter by trade, and seems to have been lost to sight in that seething life of Galilee. We have no record of his passing.

Matthew 1:17

- (A.V.): So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

- (SNT): All the generations, therefore, are, from Abraham to David fourteen generations, and from David to the captivity of Babylon fourteen generations, and from the captivity of Babylon to the Messiah fourteen generations.
- (NNT): So all the generations from Abraham to David are fourteen generations; and from David to the removal to Babylon are fourteen generations; and from the removal to Babylon unto Christ are fourteen generations.
- (JMT): Thus all the generations from Abraham to David number fourteen, from David to the Babylonian captivity fourteen, and from the Babylonian captivity to Christ fourteen.
- (WNT): There are therefore, in all, fourteen generations from Abraham to David; fourteen from David to the Removal to Babylon; and fourteen* from the Removal to Babylon to the Christ.
- (Comp): Remigius, a fifth century bishop, writes: "He made fourteen generations, because the ten denotes the decalogue, and the four the four books of the Gospel; whence this shews the agreement of the Law and the Gospel. And he put the fourteen three times over, that he might shew that the perfection of law, prophecy, and grace, consists in the faith of the Holy Trinity."

Matthew 1:18

- (A.V.): Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused

to Joseph, before they came together, she was found with child of the Holy Ghost.

- (SNT): And the birth of Jesus the Messiah was thus. While his mother Mary was betrothed to Joseph, before they had cohabited, she was found to be with child by the Holy Spirit.
- (NNT): Now the birth of Jesus Christ was in this manner. When his mother Mary had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit.
- (JMT): The birth of [Jesus] Christ came about thus. His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy Spirit.
- (WNT): The circumstances of the birth of Jesus Christ were these. After his mother Mary was betrothed to Joseph, before they were united in marriage, she was found to be with child through the Holy Spirit. (*Notes: "Of Jesus Christ," V. L. 'of the Christ.'*)
- (Comp): Augustine writes: "Christ was also born of a pure virgin, because it was not holy that virtue should be born of pleasure, chastity of self-indulgence, incorruption of corruption. Nor could He come from heaven but after some new manner, who came to destroy the ancient empire of death. Therefore she received the crown of virginity who bare the King of chastity. Farther, our Lord sought out for Himself a virgin abode, wherein to be received, that He might shew us that God ought to be borne in a chaste body. Therefore He

that wrote on tables of stone without an iron pen, the same wrought in Mary by the Holy Spirit; *She was found with child of the Holy Ghost.*"

Matthew 1:19

- (A.V.): Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.
- (SNT): And Joseph her husband was a righteous man, and unwilling to expose her: and he thought of putting her away privately.
- (NNT): Then Joseph her husband, being righteous, and not willing to expose her to shame, purposed to put her away privately.
- (JMT): As Joseph her husband was a just man but unwilling to disgrace her, he resolved to divorce her secretly;
- (WNT): But Joseph her husband, being a kind-hearted man and unwilling publicly to disgrace her, had determined to release her privately from the betrothal.
- (Comp): Morrison writes: "A betrothal in oriental countries was, and is, generally a more formal and solemn engagement than we are familiar with under the same designation in Great Britain. Hence it was a maxim of Jewish law that betrothal was of equal force with marriage itself; so that faithlessness on the part of the betrothed maiden was punishable with death (Deut. xxii. 23-27).

"If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and

lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter: For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her." (Deut. 22:23-27.)

Matthew 1:20

- (A.V.): But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
- (SNT): And while he contemplated these things, an angel of the Lord appeared to him in a dream, and said to him: Joseph, son of David, fear not to take Mary thy wife; for that which is conceived in her, is from the Holy Spirit:
- (NNT): But while he thought on these things, lo! an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, fear not to take to thee Mary thy wife; for that which is conceived in her is by the Holy Spirit.

(JMT): but after he had planned this, there appeared an angel of the Lord to him in a dream saying, "Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her comes from the holy Spirit.

(WNT): But while he was contemplating this step, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to bring home your wife Mary, for she is with child through the Holy Spirit. (*Notes: "Was contemplating;" literally 'had conceived in his mind.'*)

(Comp): Morrison writes interestingly of the "dream": "The messenger appeared *in a dream*, that is, while Joseph was in a state of unconsciousness in relation to the material side of things. Insensibility had barred, for the time being, the gateways that communicated with the outer world, the gateways of his senses; but his mind was inwardly thrown open to spiritual agencies and influences. Influences from above did come in. A messenger of the Lord appeared. It need not seem incredible."

Chrysostom adds: "Also observe the mercifulness of Joseph, that he imparted his suspicions to none, not even to her whom he suspected, but kept them within himself."

Matthew 1:21

(A.V.): And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

(SNT): and she will bear a son; and thou shalt call his

name Jesus, for he will resuscitate his people from their sins.

(NNT): And she will bear a son, and thou shalt call his name Jesus; for he will save his people from their sins. (*Notes: "Jesus," i. e., in its original meaning, 'Saviour.'*)

(JMT): She will bear a son, and you will call him 'Jesus,' for he will save his people from their sins."

(WNT): She will give birth to a Son, and you are to call His name JESUS, for He it is who will save His People from their sins." (*Notes: "Jesus;" The Greek form of 'Joshua,' which latter (like 'Joram' 2 Kings 9:14 for 'Jehoram' 2 Kings 9:15; 'Joash' 2 Kings 12:20 for 'Jehoash' 2 Kings 12:1, and 'Jonathan' most commonly for the 'Jehonathan' which we find in the Hebrew in 1 Sam.) is contracted from 'Jehoshua,' or rather 'Yehoshua.' In the Hebrew of the O. T. only the uncontracted form occurs, and (in 1 and 2 Chron., Ezra, and Neh.) the contracted but altered 'Jeshua,' which already approaches the later 'Jesus.' The full significance of the name 'Jesus' is seen in the original 'Yeho-shua,' which means 'Jehovah the Saviour,' and not merely 'Saviour,' as the word is commonly explained.)*

(Comp): William Bruce writes: "Conception is the reception of a principle in the mind, and birth is the bringing forth of that principle into the life."

Matthew 1:22

(A.V.): Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

- (SNT): Now all this that occurred, was to fulfill what was spoken of the Lord by the prophet:
- (NNT): Now all this took place, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
- (JMT): All this happened for the fulfilment of what the Lord had spoken by the prophet:
- (WNT): All this took place in fulfilment of what the Lord had spoken through the Prophet, (*Notes: "Took place;" The tense of this verb in the Greek implies—"and remains, as it is, an accomplished fact." Or it may be taken (Lightfoot) as 'is come to pass' or 'has taken place,' the perfect tense being accounted for by the Evangelist's proximity in time to the events themselves. "Fulfilment;" or 'illustration.'*)
- (Comp): Remigius adds this comment: "It is the custom of the Evangelist to confirm what he says out of the Old Testament, for the sake of those Jews who believed on Christ, that they might recognize as fulfilled in the grace of the Gospel, the things that were foretold in the Old Testament; therefore he adds, *Now all this was done*. Here we must enquire why he should say *all this was done*, when above he has only related the conception. It should be known that he says this to shew, that in the presence of God *all this was done* before it was done among men."

Matthew 1:23

- (A.V.): Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name

Emmanuel, which being interpreted is, God with us.

(SNT): Behold, a virgin will conceive, and will bear a son, and thou shalt call his name Emmanuel, which is interpreted, Our God with us.

(NNT): "Behold, the virgin shall be with child, and shall bear a son, and they shall call his name Immanuel;" that is, when interpreted, God-is-with-us.

(JMT): *The maiden will conceive and bear a son, and his name will be called Immanuel (which may be translated, God is with us).*

(WNT): "MARK! THE MAIDEN WILL BE WITH CHILD AND WILL GIVE BIRTH TO A SON, AND THEY WILL CALL HIS NAME IMMANU-EL"—a word which signifies 'GOD WITH US'.

(Comp): "This text carries a quotation from Isaiah (7:14): "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 1:23.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 1:23.

Matthew 1:24

(A.V.): Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

(SNT): And when Joseph rose from his sleep, he did as the angel of the Lord commanded him, and took his wife.

(NNT): Then Joseph, on waking up from sleep, did as the angel of the Lord had bidden him, and took to him his wife;

(JMT): So on waking from sleep Joseph did as the angel of the Lord had commanded him; he took his wife home,

(WNT): When Joseph awoke, he did as the angel of the Lord had commanded, and brought home his wife,

(Comp): Joseph's obedience recalls the words from Deuteronomy 12:32: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

Chrysostom writes: "*Took unto him*, not took home to him; for he had not sent her away; he had put her away in thought only, and now took her again in thought."

Matthew 1:25

(A.V.): And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

(SNT): And he knew her not, until she had borne her firstborn son, and called his name Jesus.

(NNT): and he knew her not till she had brought forth a son: and he called his name Jesus. (*Notes: In some manuscripts, her first-born son.*)

(JMT): but he did not live with her as a husband till she bore a son, whom he called Jesus.

- (WNT): but did not live with her until she had given birth to a son. The child's name he called JESUS. (*Notes: "A son;" V. L. 'her firstborn son, an expression apparently transferred by the carelessness of copyists, trusting too much to memory, from Luke 2:7, where the words undoubtedly occur.*)
- (Comp): The expression "firstborn" is not found in the best manuscripts. Since the ancient scholars accept the expression as genuine—modern scholars claim that it disproves the contention of Rome regarding Mary's perpetual virginity.

CHAPTER II.

Matthew 2:1

- (A.V.): Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
- (SNT): Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, there came Magi from the east unto Jerusalem,
- (NNT): Now when Jesus had been born in Bethlehem of Judaea, in the days of Herod the king, lo! there came magians from the East to Jerusalem, (*Notes: "magians;" i.e., Persian, Median, or Chaldaean priests, who devoted themselves to astrology and kindred arts.*)
- (JMT): Now when Jesus was born at Bethlehem, belonging to Judaea, in the days of king Herod, magicians from the East arrived at Jerusalem,
- (WNT): Now after the birth of Jesus, which took place at Bethlehem in Judaea in the reign of King Herod, excitement was produced in Jerusalem by the arrival of certain Magi from the east, (*Notes: "In the reign;" literally 'in the days.' A Hebraism. "Excitement, etc.," literally 'lo! there came.' "Magi;" A priestly caste among the Persians. not idolaters.*)
- (Comp): The first clause fulfills Micah's prophecy: "But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting." (Micah 5:2.)

Rabanus writes of these "wise men": "The Magi are men who enquire into the nature of things philosophically, but common speech uses Magi for wizards. In their own country, however, they are held in other repute, being the philosophers of the Chaldaeans, in whose lore kings and princes of that nation are taught, and by which themselves knew the birth of the Lord."

Savonarola used this text on a famous occasion. He stirred the Florentines deeply in calling their attention to the fact that the "wise men" (representing the so-called heathen element) responded instantly to even the announcement of the birth of Jesus; while the Florentines—professing to be Christians, and having the benefit of the entire life work of the Master—had failed to avail themselves of his tremendous sacrifice and struggle, in other words to "worship him".

Matthew 2:2

- (A.V.): Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
- (SNT): saying: Where is the king of the Jews that is born? For we have seen his star in the east, and have come to worship him.
- (NNT): saying, Where is the king of the Jews that hath been born? for we saw his star in the East, and came to do him homage.
- (JMT): asking, "Where is the newly-born king of the

Jews? We saw his star when it rose, and we have come to worship him."

(WNT): inquiring, "Where is the newly born king of the Jews? For we have seen his Star in the east, and have come here to do him homage."

(Comp): The designation "king" was first given by Zechariah 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Balam's vision mentions the spiritual "star" of Bethlehem: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17.)

Gregory, an ancient Christian writer, makes an interesting note on esoteric philosophy: "It should be known that the Priscillianists, heretics who believe every man to be born under the aspect of some planet, cite this text in support of their error; the new star which appeared at the Lord's birth they consider to have been his fate."

F. J. Austin points out that God adapts himself universally: "To the Jews prophecies were sent. To shepherds, accustomed to stories about angelic visitors, an angel was sent. To astrologers a meteor appeared."

Matthew 2:3

(A.V.): When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

(SNT): And Herod the king heard, and he was disturbed; and all Jerusalem with him.

(NNT): But when Herod the king heard of these things, he was troubled, and all Jerusalem with him;

(JMT): The news of this troubled king Herod and all Jerusalem as well;

(WNT): Reports of this soon reached the king, and greatly agitated not only him but all the people of Jerusalem.

(Comp): Augustine writes: "As the Magi seek a Redeemer, so Herod fears a successor."

Chrysostom adds: "Herod *was troubled* when he heard that a King was born of Jewish lineage, lest, himself being an Idumaeon, the kingdom should return again to native princes, and himself be expelled, and his seed after him. Great station is ever obnoxious to great fears; as the boughs of trees planted in high ground move when never so little wind blows, so high men are troubled with little rumours; while the lowly, like trees in the valley, remain at peace."

Matthew 2:4

(A.V.): And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

(SNT): And he assembled all the chiefs of the priests

and the scribes of the people, and inquired of them, Where is the birthplace of the Messiah?

(NNT): and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

(JMT): so he gathered all the high priests and scribes of the people and made inquiries of them about where the messiah was to be born.

(WNT): So he assembled all the High Priests and Scribes of the people, and anxiously asked them where the Christ was to be born. (*Notes: "High Priests;" Both in the A. V. and R. V. the Greek word used here is rendered either "High Priest" or "Chief Priest." "Anxiously asked;" The tense (imperfect) implies that he asked repeatedly, pressed the inquiry.*)

(Comp): We give Remigius' remarks on this text: "They are called Scribes, not from the employment of writing, but from the interpretation of the Scriptures, for they were doctors of the law. Observe, he does not enquire where Christ is born, but where He should be born; the subtle purpose of this was to see if they would shew pleasure at the birth of their King. He calls Him Christ, because he knew that the King of the Jews was anointed."

Matthew 2:5

(A.V.): And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

(SNT): And they said: In Bethlehem of Judaea; for thus it is written in the prophet:

- (NNT): And they said to him, In Bethlehem of Judaea; for thus it is written by the prophet:
- (JMT) They told him, "In Bethlehem belonging to Judaea: for thus it is written by the prophet:
- (WNT): "At Bethlehem in Judaea," they replied; "for so it stands written in the words of the Prophet,
- (Comp): Gregory throws a scientific light upon this verse: "Rightly is He born in Bethlehem, which signifies the house of bread, who said, *I am the living bread, who came down from heaven.*"

Matthew 2:6

- (A.V.): And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
- (SNT): Thou also, Bethlehem of Judaea, art not the little among the kings of Judaea, for a king shall come from thee who shall rule my people Israel. (*Notes: "rule," or, 'be shepherd of.'*)
- (NNT): "And thou Bethlehem, land of Judah, art by no means least among the princes of Judah; for out of thee shall come a ruler, who shall feed my people Israel."
- (JMT): *And you Bethlehem, in Judah's land, You are not least among the rulers of Judah: For a ruler will come from you, Who will shepherd Israel my people."*
- (WNT): "‘AND THOU, BETHLEHEM IN THE LAND OF JUDAH, BY NO MEANS THE LEAST HONOUR-

ABLE ART THOU AMONG PRINCELY PLACES IN JUDAH! FOR FROM THEE SHALL COME A PRINCE—ONE WHO SHALL BE THE SHEPHERD OF MY PEOPLE ISRAEL'." (Notes: "Bethlehem in the land of Judah;" literally 'Bethlehem-land-Judah,' a Hebraism analagous to 'Jabesh-Gilead,' i. e., 'Jabesh of' (or 'in') 'Gilead,' 'Kedesh-Naphtali,' i. e., 'Kedesh of Naphtali.' In Hebrew the relation implied by our 'of' is not expressed with the latter of the two related words, but the former, or is often not expressed at all. "Princely places in;" literally 'the princes of'.)

(Comp): This text is rather a free quotation taken from the prophet Micah 5:2: "But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting."

Jerome comments thus upon the prophecy: "The following is the sense of the prophecy. Thou, Bethlehem, of the land of Judah, or Ephrata, (which is added to distinguish it from another Bethlehem in Galilee,) though thou art a small village among the thousand cities of Judah, yet out of thee shall be born Christ, who shall be the Ruler of Israel, who according to the flesh is of the seed of David, but was born of Me before the worlds; and therefore it is written, *His goings forth are of old. In the beginning was the Word.*"

Matthew 2:7

(A.V.): Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

- (SNT): Then Herod privately called the Magi, and learned from them at what time the star appeared to them.
- (NNT): Then Herod, having privately called the magians, ascertained from them exactly the time when the star appeared.
- (JMT): Then Herod summoned the magicians in secret and ascertained from them the time of the star's appearance.
- (WNT): Thereupon Herod sent privately for the Magi and ascertained from them the exact time of the star's appearing. (*Notes: "Of the star's appearing;" literally 'of the appearing star.'*)
- (Comp): Morrison writes: "THEN HEROD PRIVILY CALLED THE WISE MEN: *Privily*, for he was already hatching, still more privily, his malicious plot. AND INQUIRED OF THEM DILIGENTLY: or rather, *ascertained from them* accurately. The verb denotes the exactness of the information got, rather than the diligence, or even the exactness, of the inquiry made. WHAT TIME THE STAR APPEARED: Literally, *the time of the appearing star*, an idiomatic expression in Greek, corresponding to our idiomatic expression in English, *the time of the appearing of the star*. Herod was already suspecting that the Magi might not return to him, and he therefore took time by the forelock, and got out of them all the information that would be needed to guide him in his privy and nefarious project."

Matthew 2:8

- (A.V.): And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.
- (SNT): And he sent them to Bethlehem, and said to them, Go, search diligently for the child; and when ye have found him, come and tell me, that I also may go and worship him.
- (NNT): And he sent them to Bethlehem, and said, Go and search carefully for the child; and when ye have found him, bring me word, that I also may go and do him homage.
- (JMT): He also sent them to Bethlehem, telling them, "Go and make a careful search for the child, and when you have found him report to me, so that I can go and worship him too."
- (WNT): He then directed them to go to Bethlehem, adding, "Go and make careful inquiry about the child, and when you have found him, bring me word, that I too may come and do him homage." (*Notes: "Do him homage;" Or perhaps 'worship.'*)
- (Comp): Chrysostom gives a keen analysis of the workings of animal magnetism in his comment of Herod's commission of the "Wise men": "To induce them to do this, he put on the colour of devotion, beneath which he whetted the sword, hiding the malice of his heart under colour of humility. Such is the manner of the malicious, when they would hurt any one in secret, they feign meekness and affection."

Matthew 2:9

- (A.V.): When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- (SNT): And they, when they had heard from the king, went forward: and lo, the star they had seen in the east went before them, until it came and stood over where the child was.
- (NNT): When they had heard the king, they departed. And lo! the star, which they had seen in the East, went before them, till it came and stood over where the child was.
- (JMT): The magicians listened to the king and then went their way. And the star they had seen rise went in front of them till it stopped over the place where the child was.
- (WNT): After hearing what the king said, they went to Bethlehem, while, strange to say, the star they had seen in the east led them on until it came and stood over the place where the babe was. (*Notes: "Strange to say;" literally 'lo!'*)
- (Comp): Chrysostom points out: "What wonder that a divine star should minister to the Sun of righteousness about to rise. It stood over the Child's head, as it were, saying, 'This is He;' proving by its place what it had no voice to utter."

Ambrose also wrote: "The star is the way, and the way is Christ; and according to the mystery of the incarnation, Christ is a star. He is a blazing and a morning-star. Thus where

Herod is, the star is not seen; where Christ is, there it is again seen, and points out the way." See Concordance to Science and Health With Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 2:9.

Matthew 2:10

- (A.V.): When they saw the star, they rejoiced with exceeding great joy.
- (SNT): And when they saw the star, they rejoiced much, with great joy.
- (NNT): When they saw the star, they rejoiced with exceeding great joy;
- (JMT): When they caught sight of the star they were intensely glad.
- (WNT): When they saw the star, the sight filled them with intense joy.
- (Comp): A. B. Bruce writes: "No wonder that the magi, *when they saw the star, rejoiced with exceeding great joy.* The internal perception of truth—especially the greatest of all truths, that which relates to the Lord as their Saviour—is a source of the highest and purest joy to the hearts of those who have earnestly desired life, and are eager to pursue the path which leads to it."

Matthew 2:11

- (A.V.): And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented

unto him gifts; gold, and frankincense, and myrrh.

(SNT): And they entered the house; and they saw the child, with Mary his mother; and they fell down and worshipped him: and they opened their treasures, and presented to him gifts, gold, and myrrh, and frankincense.

(NNT): and when they had come into the house, they saw the child with Mary his mother, and fell down, and did homage to him; and opening their treasures, they presented him gifts, gold and frankincense and myrrh.

(JMT): And on reaching the house they saw the child with his mother Mary, they fell down to worship him, and opening their caskets they offered him gifts of gold and frankincense and myrrh.

(WNT): So they entered the house; and when they saw the babe with His mother Mary, they prostrated themselves and did Him homage, and opening their treasure-chests offered gifts to Him—gold, frankincense, and myrrh. (*Notes: "Saw;" V. L. 'found.' "With;" probably 'in the arms of.'*)

(Comp): During the early Christian period, the gifts of the Magi carried a significance which is worthy of mention: "And though it were not then understood what these several gifts mystically signified, that is no difficulty; the same grace that instigated them to the deed, ordained the whole." (Chrysostom), "And it is to be known that each did not offer a different gift, but each one the three things, each one thus

proclaiming the King, the God, and the man." (Remigius). Something further may yet be meant here. Wisdom is typified by gold; as Solomon saith in the Proverbs, *a treasure to be desired is in the mouth of the wise*. By frankincense, which is burnt before God, the power of prayer is intended, as in the Psalms, *Let my speech come before thee as incense*. In myrrh is figured mortification of the flesh. To a king at his birth we offer gold, if we shine in his sight with the light of wisdom; we offer frankincense, if we have power before God by the sweet savour of our prayers; we offer myrrh, when we mortify by abstinence the lusts of the flesh." (Gregory). "Gold, as paid to a mighty King; frankincense, as offered to God; myrrh, as to one who is to die for the sins of all." (Augustine).

We close with an anonymous explanation cut from a religious paper and found within the pages of an old book: "The wise men from the East made their gifts to the infant Jesus. They presented gold, frankincense and myrrh. Gold represents wealth, and their gift emphasized the fact that the world's wealth rightfully belongs to Jesus Christ, and that it should all be laid at his feet. Frankincense represents worship, and their use of it as a gift to Christ emphasized the fact that all the world's worship should be given to him, until he shall be loved and adored in every land beneath the skies. Myrrh represents sorrow, as it was used for embalming the dead, and the gift of this by the wise men to Christ impresses the

fact that Christ alone can heal sorrowful and breaking hearts, and that all our sorrows should be taken to him who comforts with an infinite and everlasting comfort all who put their trust in him. All we have of wealth or worship or woe should be brought and laid at Jesus' feet."

Matthew 2:12

- (A.V.): And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
- (SNT): And it was shown them in a dream, that they should not return to Herod. And by another way, they returned to their country.
- (NNT): And having been warned by God in a dream not to return to Herod, they went back to their own country another way.
- (JMT): Then, as they had been divinely warned in a dream not to return to Herod, they went back to their own country by a different road.
- (WNT): But being forbidden by God in a dream to return to Herod, they went back to their own country by a different route. (*Notes: "Forbidden by God;" literally 'taught as by an oracle, not.'*)
- (Comp): Gregory offers a real contribution to this text: "We may learn much from this return of the Magi another way. Our country is Paradise, to which, after we have come to the knowledge of Christ we are forbidden to return the way we came. We have left this country by pride, disobedience, following things of sight, tasting forbidden food; and we must return to

it by repentance, obedience, by contemning things of sight, and overcoming carnal appetite."

Matthew 2:13

- (A.V.): And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
- (SNT): And when they were gone, an angel of the Lord appeared to Joseph in a dream, and said to him, Arise, take the child and his mother, and flee into Egypt; and be thou there, until I tell thee: for Herod will seek for the child, to destroy it.
- (NNT): And when they had gone, lo! an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the child and his mother, and flee into Egypt, and remain there until I speak to thee; for Herod will seek the child, to destroy him.
- (JMT): After they had gone, there appeared an angel of the Lord to Joseph in a dream, saying, "Rise, take the child and his mother and flee to Egypt; stay there till I tell you. For Herod is going to search for the child and destroy him."
- (WNT): When they were gone, an angel of the Lord appeared to Joseph in a dream and said, "Rise: take the babe and His mother and escape to

Egypt, and remain there till I bring you word. For Herod is about to make search for the child in order to destroy Him." (*Notes: "Gone;" or 'returned.'*)

(Comp): Remigius writes: "By this that the Angel appears always to Joseph in sleep, is mystically signified that they who rest from mundane cares and secular pursuits, deserve angelic visitations."

Matthew 2:14

(A.V.): When he arose, he took the young child and his mother by night, and departed into Egypt:

(SNT): Then Joseph arose, took the child and his mother, by night, and fled to Egypt.

(NNT): And he arose, and took the child and his mother by night, and went to Egypt;

(JMT): So he got up, took the child and his mother by night, and went off to Egypt,

(WNT): So Joseph roused himself and took the babe and His mother by night and departed into Egypt.

(Comp): Chrysostom offers this comment on the text: "See how immediately on His birth the tyrant is furious against Him, and the mother with her Child is driven into foreign lands. So, should you in the beginning of your spiritual career seem to have tribulation, you need not to be discouraged, but bear all things manfully, having this example."

William Bruce, with spiritual insight, writes: "Arising spiritually, is elevation of mind—

rising above the things of time and sense; and fleeing is the eager pursuit of the object that is set before us. In this instance it is also fleeing from danger, which the Omniscient saw and his wisdom provided against. The child and his mother are the Lord and the church, whose security is to be provided for. But, in the particular sense, the young child is the Lord as essential innocence, and Mary his mother, who is also his nurse, is the affection by which that innocence is nourished, and from which science or knowledge is acquired."

Matthew 2:15

- (A.V.): And was there until the death of Herod: that that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.
- (SNT): And he was there, until the death of Herod; that so might be fulfilled that which was spoken of the Lord by the prophet, saying, From Egypt have I called my son.
- (NNT): and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "I called my son out of Egypt."
- (JMT): where he stayed until the death of Herod. This was to fulfil what the Lord had said by the prophet: *I called my Son from Egypt.*
- (WNT): There he remained till Herod's death, that what the Lord had said through the Prophet might be fulfilled, "OUT OF EGYPT I CALLED MY SON."

(Comp): This text carries a quotation from Hosea 11:1: "When Israel *was* a child, then I loved him, and called my son out of Egypt."

Jerome writes of this quotation: "The Evangelist cites this text, because it refers to Christ typically. For it is to be observed, that in this Prophet and in others, the coming of Christ and the call of the Gentiles are foreshewn in such a manner, that the thread of history is never broken."

Matthew 2:16

(A.V.): Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

(SNT): Then Herod, when he saw that he had been deluded by the Magi, was very angry. And he sent and slew all the children in Bethlehem, and in all its confines, from a child of two years and under, according to the time that he had carefully learned from the Magi.

(NNT): Then Herod, when he saw that he had been deceived by the magians, was greatly enraged; and sent forth, and slew all the male children that were in Bethlehem, and in all its borders, from two years old and under, according to the time which he had ascertained from the magians.

(JMT): Then Herod saw the magicians had trifled

with him, and he was furiously angry; he sent and slew all the male children in Bethlehem and in all the neighbourhood who were two years old or under, calculating by the time he had ascertained from the magicians.

(WNT): Then Herod, finding that the Magi had trifled with him, was furious, and sent and massacred all the boys under two years of age, in Bethlehem and all its neighbourhood, according to the date he had so carefully ascertained from the Magi.

(Comp): Referring to the age of these martyred children, the ancient fathers wrote: "He is not satisfied with the massacre at Bethlehem, but extends it to the adjacent villages; sparing no age from the child of one night old, to that of two years." (Rabanus.) "The Magi had seen this unknown star in the heavens, not a few days, but two years before, as they had informed Herod when he enquired. This caused him to fix *two years old and under*; as it follows, *according to the time he had enquired of the Magi.*" (Augustine.)

We add Bruce's comment on the text: "Infants are the emblems of innocence; but those mentioned here were infant boys, and represented spiritual truths in which there was innocence. The slaughter of the innocents by Herod was a sign that when the Lord came into the world there was not any spiritual truth remaining. Bethlehem, we have seen, signified the Word; and to slay all the children in it and in its coasts, is to destroy all the truths

of the Word, both internal and external, so far as the knowledge and power of the evil extend; but that knowledge can only be acquired by them from others who are in a state of good, is intimated by its being said, *according to the time which he had diligently inquired of the wise men.* The children slain being from two years old and under, means, in the language of inspiration, all the truths of the Word which were in any conjunction with good, of which union the number two is a symbol. Thus in the Jewish church every pure truth was destroyed, and nothing remained to it but the dead, because perverted, letter."

Matthew 2:17

- (A.V.): Then was fulfilled that which was spoken by Jeremy the prophet, saying,
- (SNT): Then was that fulfilled, which was spoken by Jeremiah the prophet, saying:
- (NNT): Then was fulfilled that which was spoken through Jeremiah the prophet, saying,
- (JMT): Then the saying was fulfilled which had been uttered by the prophet Jeremiah:
- (WNT): Then were these words, spoken by the Prophet Jeremiah, fulfilled,
- (Comp): Chrysostom writes: "The Evangelist by this history of so bloody a massacre, having filled the reader with horror, now again soothes his feelings, shewing that these things were not done because God could not hinder, or knew not of them; but as the Prophet had foretold."

Matthew 2:18

- (A.V.): In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.
- (SNT): A voice was heard in Rama, weeping and great lamentation; Rachel bemoaning her children, and unwilling to be comforted, because they are no more.
- (NNT): "A voice was heard in Ramah, weeping, and great mourning; Rachel weeping for her children, and refusing to be comforted, because they were no more."
- (JMT): *A cry was heard in Rama, weeping and sore lamentation—Rachel weeping for her children, and inconsolable because they are no more.*
- (WNT): "A VOICE WAS HEARD IN RAMAH, WAILING AND BITTER LAMENTATION: IT WAS RACHEL BEWAILING HER CHILDREN, AND SHE REFUSED TO BE COMFORTED BECAUSE THEY WERE NO MORE." (Notes: "Bewailing;" or 'weeping aloud for.')
- (Comp): This text is a free quotation from Jeremiah 31:15: "Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not."

Jerome comments thus on the quotation: "By Ramah we need not suppose that the town of that name near Gibeah is meant; but take it as

signifying 'high'. A voice was heard 'aloft', that is, 'spread far and wide'."

Matthew 2:19

- (A.V.): But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
- (SNT): But when king Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt,
- (NNT): But when Herod was dead, lo! an angel of the Lord appeareth in a dream to Joseph in Egypt,
- (JMT): But when Herod died, there appeared an angel of the Lord in a dream to Joseph in Egypt,
- (WNT): But after Herod's death an angel of the Lord appeared in a dream to Joseph in Egypt,
- (Comp): Jerome identifies Herod thus: "Many here err from ignorance of history, supposing the Herod who mocked our Lord on the day of His passion, and the Herod whose death is here related, were the same. But the Herod who was then made friends with Pilate was son of this Herod and brother to Archelaus; for Archelaus was banished to Lyons in Gaul, and his father Herod made king in his room, as we read in Josephus."

We add Bruce's review on the text: "Herod's death represented the end of the particular state, or of the predominance of the particular principle, which he represented. Not that it was altogether extinguished; for, as we shall see, the same evil rises up in another form. But

the particular state, with the activity of the principle he represented, was ended; and with it therefore came a change of state in Jesus himself, implied by his going up to the land of Israel. This land, as distinguished from the land of Egypt, was a type of the church itself, instruction in its truths being represented by the Lord's going up and residing there."

Matthew 2:20

- (A.V.): Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.
- (SNT): and said to him: Arise, take the child and his mother, and go into the land of Israel; for they are dead who sought the life of the child.
- (NNT): saying, Arise, and take the child and his mother, and go to the land of Israel; for they who sought the child's life are dead.
- (JMT): saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead."
- (WNT): and said to him, "Rise from sleep, and take the child and His mother, and go into the land of Israel, for those who were seeking the child's life are dead."
- (Comp): Chrysostom writes: "See how Joseph was set for ministering to Mary; when she went into Egypt and returned, who would have fulfilled to her this so needful ministry, had she not been betrothed? For to outward view Mary

nourished and Joseph defended the Child; but in truth the Child supported His mother and protected Joseph."

Matthew 2:21

(A.V.): And he arose, and took the young child and his mother, and came into the land of Israel.

(SNT): And Joseph arose, and took the child and his mother, and went to the land of Israel.

(NNT): And he arose, and took the child and his mother, and came into the land of Israel.

(JMT): So he rose, took the child and his mother and went to the land of Israel;

(WNT): So he roused himself and took the child and His mother and came into the land of Israel.

(Comp): Fausset writes: "AND HE AROSE AND TOOK THE YOUNG CHILD AND HIS MOTHER, AND CAME INTO THE LAND OF ISRAEL—intending, as is plain from what follows to return to Bethlehem of Judea, there, no doubt, to rear the Infant King, as at His own royal city, until the time should come when they would expect Him to occupy Jerusalem, 'the city of the Great King'."

Matthew 2:22

(A.V.): But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

(SNT): But when he heard that Archelaus was king in Judaea, instead of his father Herod, he

feared to go thither. And it was revealed to him in a dream, that he should go into the land of Galilee.

(NNT): But when he heard that Archelaus was reigning in Judaea in the place of his father Herod, he was afraid to go thither; and being warned by God in a dream, he withdrew into the parts of Galilee,

(JMT): but on hearing that Archelaus reigned over Judaea in place of his father Herod, he was afraid to go there and, by a divine injunction in a dream, withdrew to the region of Galilee.

(WNT): But hearing that Archelaus had succeeded his father Herod on the throne of Judaea, he was afraid to go there; and being instructed by God in a dream he withdrew into Galilee,

(Comp): Josephus gives the following data concerning Archelaus: "Herod had nine wives, by seven of whom he had a numerous issue. By Josida, his first born Antipater—by Mariamine, Alexander and Aristobulus—by Mathuca, a Samaritan woman, Archelaus—by Cleopatra of Jerusalem, Herod, who was afterwards tetrarch, and Philip. The three first were put to death by Herod; and after his death, Archelaus seized the throne by occasion of his father's will, and the question of the succession was carried before Augustus Caesar. After some delay he made a distribution of the whole of Herod's dominions in accordance with the Senate's advice. To Archelaus he assigned one half, consisting of Idumaea and Judaea, with the title of tetrarch, and a promise

of that of king if he shewed himself deserving of it. The rest he divided into two tetrarchates, giving Galilee to Herod the tetrarch. Ituraea and Trachonitis to Philip. Thus Archelaus was after his father's death a duarch, which kind of sovereignty is here called a kingdom."

Matthew 2:23

- (A.V.): And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.
- (SNT): And he came and dwelt in a city that is called Nazareth: that so might be fulfilled that which was said by the prophet, that he should be called a Nazarene.
- (NNT): and came and took up his abode in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, "He will be called a Nazarene." (*Notes: "Nazarene;" Reference unknown; possibly to the Hebrew word 'netser,' which is translated 'branch,' in Isaiah 11:1.*)
- (JMT): He went and settled in a town called Nazaret, so that what had been said by the prophets might be fulfilled: 'He shall be called a Nazarene.'
- (WNT): and went and settled in a town called Nazareth, in order that these words spoken through the Prophets might be fulfilled, "HE SHALL BE CALLED A NAZARENE." (*Notes: "Nazarene;" A form closer to the Greek would be 'Nazoraeon.' And so everywhere except in Mark, and in*

Luke 4:34. But the recognized English form is 'Nazarene.')

(Comp): Chrysostom gives the following: "They might have read this in some Prophets who are not in our canon, as Nathan or Esdras. That there was some prophecy to this purport is clear from what Philip says to Nathanael. *Him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth.* Hence the Christians were at first called Nazarenes, at Antioch their name was changed to that of 'Christians'."

CHAPTER III.

Matthew 3:1

- (A.V.): In those days came John the Baptist, preaching in the wilderness of Judaea,
- (SNT): And in those days came John the Baptizer. And he proclaimed in the desert of Judaea,
- (NNT): In those days came John the Baptist, preaching in the wilderness of Judaea,
- (JMT): In those days John the Baptist came on the scene, preaching in the desert of Judaea,
- (WNT): About this time John the Baptist made his appearance, preaching in the Desert of Judaea.
- (Comp): Maclaren writes: "Now we hear the voice of the herald of the King. This section may be conveniently treated as falling into two parts: the first, from verse 1 to verse 6, a general outline of the Baptist's person and work; the second, from verse 7 to end, a more detailed account of his preaching."

Chrysostom contributes the following: "The sun as he approaches the horizon, and before he is yet visible, sends out his rays and makes the eastern sky to glow with light, that Aurora going before may herald the coming day. Thus the Lord at His birth in this earth, and before He shews Himself, enlightens John by the rays of His spirit's teaching, that he might go before and announce the Saviour that was to come. Therefore after having related the birth of Christ, before proceeding to His teaching and baptism, (wherein he received such testimony,)

he first premises somewhat of the Baptist and forerunner of the Lord."

Writing of the "wilderness" Maximus writes: "Where neither a noisy mob would interrupt his preaching, and whither no unbelieving hearer would retire; but those only would hear, who sought to his preaching from motives of divine worship."

Lange makes an interesting comment on John the Baptist: "From earliest childhood he was of a thoughtful disposition, and lived in retirement in the wilderness (Luke 1:80) as a Nazarete (ver. 15), agreeably to the Divine ordinance. There the spiritual gifts with which he had been enriched by the Holy Ghost, who had sanctified him from the womb, developed and took shape in conformity with his high and holy calling to prepare the way for the Messiah. In his own person he embodied, so to speak, the Old Testament dispensation in its legal bearing, just as the Virgin Mary embodied and represented the evangelical aspect of the Old Testament as set forth in Abraham and the prophets. John was the personification of Old Testament righteousness according to the law; Mary was the personification of Old Testament faith in the promise, and of deep and earnest waiting for the promised salvation. Hence John appeared in Israel as the preacher of repentance, and the baptist."

Matthew 3:2

(A.V.): And saying, Repent ye: for the kingdom of heaven is at hand.

(SNT): and said: Repent; the kingdom of heaven hath approached.

(NNT): saying, Repent, for the kingdom of heaven is at hand.

(JMT): "Repent, the Reign of heaven is near."

(WNT): "Repent," he said, "for the Kingdom of the Heavens is now close at hand." (*Notes: "Repent;" Or 'change your minds.' "Kingdom of the Heavens;" The phrase speaks to us of the universality, peacefulness, purity and splendor of the sovereignty exercised over the world by God through Christ and His saintly and consecrated people.—Ed. Matthew mostly uses the plural 'Heavens,' following the Hebrew usage; but he also uses the singular in many places, and that not merely of the atmosphere (6:26) or the visible sky (16:2), but also of Heaven as the abode of God (5:34) and of His angels (22:30).)*

(Comp): We give Chrysostom's famous review of this text: "In the very commencement he shews himself the messenger of a merciful Prince; he comes not with threats to the offender, but with offers of mercy. It is a custom with kings to proclaim a general pardon on the birth of a son, but first they send throughout their kingdom officers to exact severe fines. But God willing at the birth of His Son to give pardon of sins, first sends His officer proclaiming. *Repent ye.* O exaction which leaves none poor, but makes many rich! For even when we pay our just debt of righteousness we do God no service, but only gain our salvation. Repentance cleanses the heart, enlightens the sense, and prepares the human soul for the re-

ception of Christ, as he immediately adds, *For the Kingdom of Heaven is at hand.*"

This text agrees with Isaiah's lines (55:7): "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Ezekiel also covers much the same thought: "Say unto them, *As I live*, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezekiel 33:11.)

The literal meaning of the Greek word rendered "repent" is "think differently" so that the sentence reads: "Think differently, the kingdom of heaven is at hand (is present)."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 3:2.

Matthew 3:3

(A.V.): For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

(SNT): For this is he of whom it was said, by Isaiah the prophet: The voice of one crying in the wilderness, Prepare ye the way of the Lord, make smooth his paths.

(NNT): For this is he that was spoken of through

Isaiah the prophet, saying, "The voice of one crying in the wilderness, Prepare the way of the Lord, make straight his paths!"

(JMT): (This was the man spoken of by the prophet Isaiah: *The voice of one who cries in the desert, 'Make the way ready for the Lord, level the paths for him.'*)

(WNT): He it is who was spoken of through the Prophet Isaiah when he said, "THE VOICE OF ONE CRYING ALOUD, 'IN THE DESERT PREPARE YE A ROAD FOR THE LORD: MAKE HIS HIGHWAY STRAIGHT'." (Notes: "*In the Desert prepare*;" This is not the punctuation adopted in the Resultant Greek Testament, but it is preferred by Trevelles (see his note on Mark 1:3), and given in Isa. XL:3 in the R. V., being required there both by the accents of the Hebrew and by the parallelism of the two clauses.)

(Comp): This text carries a quotation from Isaiah: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." (40:3.)

Rabanus writes: "He is rightly called, *The voice of one crying*, on account of the loud sound of his preaching. Three things cause a man to speak loud; when the person he speaks to is at a distance, or is deaf, or if the speaker be angry; and all these three were then found in the human race."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 3:3.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 3:3.

Matthew 3:4

- (A.V.): And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
- (SNT): And as to this John, his raiment was of camel's hair, and a girdle of skin was upon his loins; and his food was locusts and wild honey.
- (NNT): And John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
- (JMT): This John had his clothes made of camel's hair with a leather girdle round his loins; his food was locusts and wild honey.
- (WNT): This man John wore a garment of camel's hair, and a loincloth of leather; and he lived upon locusts and wild honey. (*Notes: "This man;" or 'The same.' Literally 'And John himself.' In conformity with the hard, simple life given him to live, the Baptist seems to have worn nothing but a coarse mantle which was thrown lightly over his shoulders, and a loin-cloth, which instead of being of comfortable linen or silk, was of rough, untanned skin. His 'girdle' was thus not a belt worn over other clothing.—Ed.*)
- (Comp): William Bruce writes: "There is another interesting part in this description of the Lord's forerunner. His meat was locusts and wild honey. Without being a necessary, this was a natural result of his living in the wilderness;

and, spiritually understood, has a meaning in harmony with it. For as the wilderness represented the desert state of the church, the locusts and wild honey which it afforded John for food represented the spiritual food which the church then supplied to her children. The locust was among the lowest kind of winged creatures that were permitted to be eaten by the 'holy people' (Lev. xi. 22), and therefore signifies what serves as food for the intellect. Honey, from its sweetness, signifies what is spiritually delightful. 'Thy words are sweeter than honey to my mouth.' Wild honey signifies what is delightful to the natural mind. John's meat, therefore, represented that in the church at that time the soul's food was the lowest possible by which spiritual life could be sustained."

Rabanus gives a significance to John's fare: "He ate locusts and honey, because his preaching was sweet to the multitude, but was of short continuance; and honey has sweetness, locusts a swift flight but soon fall to the ground."

We conclude with Ellicott's reference: "Locusts were among the articles of food permitted by the Law (Lev. xi. 21), and were and are still used by the poor in Palestine and Syria. They are commonly salted and dried, and may be cooked in various ways, pounded, or fried in butter, and they taste like shrimps. It is needless, when the facts are so clear, to go out of the way to seek the food of the Bap-

tist in the sweet pods of the so-called locust-tree (*Ceratonia Siliqua*), with which it has been sometimes identified. The 'wild honey' was that found in the hollows of trees (as in the history of Jonathan, I Sam. xiv. 25), or in the 'rocks' (Deut. xxxii. 13; Ps. lxxxix. 16)."

Matthew 3:5

- (A.V.): Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
- (SNT): Then went out to him Jerusalem, and all Judaea, and all the country about the Jordan.
- (NNT): Then went out to him Jerusalem, and all Judaea, and all the country about the Jordan;
- (JMT): Then Jerusalem and the whole of Judaea and all the Jordan-district went out to him
- (WNT): Then large numbers of people went out to him—people from Jerusalem and from all Judaea, and from the whole of the Jordan valley—
- (Comp): Chrysostom's comment gives the attitude of the early church toward the great event: "For it was wonderful to see such fortitude in a human body; this it was that chiefly attracted the Jews, seeing in him the great Elias. It also contributed to fill them with wonder that the grace of Prophecy had long failed among them, and now seemed to have at length revived. Also the manner of his preaching being other than that of the old prophets had much effect; for now they heard not such things as they were wont to hear, such as wars, and conquests of the king of Babylon, or of

Persia; but of Heaven and the Kingdom there, and the punishment of hell."

Bruce, once more gives a high tone to this text: "We cannot suppose that this is to be understood in the strictly literal sense. It cannot be supposed that the whole population of these places went out and were baptized. Like many other seemingly hyperbolical expressions in Scripture, this has been written for the sake of the internal sense. Jerusalem signifies the spiritual principle in the church and in man, Judea the celestial, Jordan the natural. The record teaches us that *all* in whom there is anything of spiritual truth, good, and obedience go out unto John, or obey the voice of the divine Word, which calls them to repentance, and go out from their unconverted state to one of new life and light—go to the divine Word for instruction, to learn what and where that kingdom is which is at hand, that they may be prepared to enter it."

Matthew 3:6

- (A.V.): And were baptized of him in Jordan, confessing their sins.
- (SNT): And they were baptized by him in the river Jordan, while they confessed their sins.
- (NNT): and were baptized by him in the river Jordan, confessing their sins.
- (JMT): and got baptized by him in the Jordan, confessing their sins.
- (WNT): and were baptized by him in the Jordan, making full confession of their sins.

(Comp): Rabanus gives the following version of this text: "Rightly are they who are to be baptized said to go out to the Prophet; for unless one depart from sin, and renounce the pomp of the Devil, and the temptations of the world, he cannot receive a healing baptism. Rightly also in Jordan, which means their descent, because they descended from the pride of life to the humility of an honest confession. Thus early was an example given to them that are to be baptized of confessing their sins and professing amendment."

Matthew 3:7

- (A.V.): But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
- (SNT): But when he saw many of the Pharisees and of the Sadducees, who came to be baptized, he said to them: Generation of vipers, who hath taught you to flee from the wrath that cometh?
- (NNT): But seeing many of the Pharisees and Sadducees coming to be baptized, he said to them, Brood of vipers, who warned you to flee from the coming wrath?
- (JMT): But when he noticed a number of the Pharisees and Sadducees coming for his baptism, he said to them, "You brood of vipers, who told you to flee from the coming Wrath?
- (WNT): But when he saw many of the Pharisees and Sadducees coming for baptism, he exclaimed, "O vipers' brood, who has warned you to flee

from the coming wrath? (Notes: "Brood;" literally 'offsprings.' "Warned you to flee from;" Or possibly 'taught you how to escape.'—Ed.)

(Comp): Isidore, of the sixth century, writes concerning the Pharisees and Sadducees: "The Pharisees and Sadducees opposed to one another; Pharisee in the Hebrew signifies 'divided'; because choosing the justification of traditions and observances they were 'divided' or 'separated' from the people by this righteousness. Sadducee in the Hebrew means 'just'; for these laid claim to be what they were not, denied the resurrection of the body, and taught that the soul perished with the body; they only received the Pentateuch, and rejected the Prophets."

Chrysostom draws an interesting parallel in his comment on this text: "As a skilful physician from the colour of the skin infers the sick man's disease, so John understood the evil thoughts of the Pharisees who came to him. They thought perhaps, We go, and confess our sins; he imposes no burden on us, we will be baptized, and get indulgence for sin. Fools! if ye have eaten of impurity, must ye not needs take physic? So after confession and baptism, a man needs much diligence to heal the wound of sin; therefore he says, *Generation of vipers*. It is the nature of the viper as soon as it has bit a man to fly to the water, which, if it cannot find, it straightway dies; so this *progeny of vipers*, after having committed deadly sin, ran to baptism, that, like vipers, they might

escape death by means of water. Moreover it is the nature of vipers to burst the insides of their mothers, and so to be born. The Jews then are therefore called *progeny of vipers*, because by continual persecution of the prophets they had corrupted their mother the Synagogue."

Matthew 3:8

- (A.V.): Bring forth therefore fruits meet for repentance;
- (SNT): Bring forth the fruits therefore, that accord with repentance.
- (NNT): Bring forth therefore fruit worthy of repentance,
- (JMT): Now, produce fruit that answers to your repentance,
- (WNT): Therefore let your lives prove your change of heart; (*Notes: "Change of heart;" or 'change of mind.' Such is the exact meaning of the word commonly, and not wrongly, rendered 'repentance.' This is the only Scripture name for 'conversion.'*)
- (Comp): The Greek word translated "fruits" should be rendered in the singular—"fruit".

Matthew 3:9

- (A.V.): And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
- (SNT): And do not think, and say within yourselves, that Abraham is our father: for I say to you,

that God is able of these stones to raise up children to Abraham.

(NNT): and think not to say within yourselves, We have Abraham for our father; for I say to you, that God is able out of these stones to raise up children to Abraham.

(JMT): instead of presuming to say to yourselves, 'We have a father in Abraham.' I tell you, God can raise up children for Abraham from these stones!

(WNT): and do not imagine that you can say to yourselves, 'We have Abraham as our forefather,' for I tell you that God can raise up descendants for Abraham from these stones. (*Notes: "Do not imagine;" Or 'do not flatter yourselves with the notion.' "To yourselves;" literally 'within yourselves,' or 'among yourselves.' "Raise up;" literally 'wake up.'*)

(Comp): We quote Chrysostom's remark on this text: "He does not forbid them to say they are his, but to trust in that, neglecting virtues of the soul."

Matthew 3:10

(A.V.): And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

(SNT): And lo, the ax is put to the root of trees. Every tree, therefore, which beareth not good fruit, is felled, and falleth into the fire. (*Notes: "trees," i. e., so common life teaches us.*)

(NNT): And already is the axe lying at the root of the

trees; every tree therefore that beareth not good fruit is to be cut down, and cast into the fire.

(JMT): The axe is lying all ready at the root of the trees; any tree that is not producing good fruit will be cut down and thrown into the fire.

(WNT): And already the axe is lying at the root of the trees, so that every tree which does not produce good fruit will quickly be hewn down and thrown into the fire.

(Comp): Gregory writes: "Observe, the axe is laid to the root, not to the branches; for that when the children of wickedness are removed, the branches only of the unfruitful tree are cut away. But when the whole offspring with their parent is carried off, the unfruitful tree is cut down by the root, that there remain not whence the evil shoots should spring up again."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 3:10.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 3:10.

Matthew 3:11

(A.V.): I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear:

he shall baptize you with the Holy Ghost, and
with fire:

(SNT): I indeed baptize you with water unto repentance; but he that cometh after me is more powerful than I; whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire.

(NNT): I indeed baptize you in water, for repentance; but he that cometh after me is mightier than I, whose sandals I am not worthy to bear; he will baptize you in the Holy Spirit and in fire.

(JMT): I baptize you with water for repentance, but he who is coming after me is mightier, and I am not fit even to carry his sandals; he will baptize you with the holy Spirit and fire.

(WNT): I indeed am baptizing you in water on a profession of repentance; but He who is coming after me is mightier than I: His sandals I am not worthy to carry for a moment; He will baptize you in the Holy Spirit and in fire.
(Notes: "In water;" or possibly, 'with water', a Hebraism (compare 'with the sword,' literally 'in the sword,') "On a profession of;" literally 'into' (that changed condition), or 'unto' (to teach the absolute necessity of).)

(Comp): Some scholars believe this text carries a reference to the words of Malachi: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer

unto the LORD an offering in righteousness."
(3:2, 3.)

Matthew 3:12

- (A.V.): Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.
- (SNT): His winnowing shovel is in his hand; and he will make clean his threshing-floor. The wheat he will gather into his storehouse; and the chaff he will burn with fire not extinguished. (*Notes: "make," or maketh. So also the other verbs. "extinguished," i. e., fire suffered to burn on and consume what is in it.*)
- (NNT): His winnowing-shovel is in his hand, and he will thoroughly cleanse his threshing-floor, and gather his wheat into the garner; but the chaff he will burn up with unquenchable fire.
- (JMT): His winnowing-fan is in his hand, he will clean out his threshing-floor, his wheat he will gather into the granary, but the straw he will burn with fire unquenchable."
- (WNT): His winnowing-shovel is in His hand, and He will make a thorough clearance of His threshing-floor, gathering His wheat into the storehouse, but burning up the chaff in unquenchable fire." (*Notes: "Burning up;" literally 'burning down,' to ashes. "Chaff;" or 'broken straw.'*)
- (Comp): This text carries an allusion to Malachi's thought: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and

the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." (4:1.)

Chrysostom writes of this text: "*The floor* is the Church, *the barn* is the kingdom of heaven, *the field* is the world. The Lord sends forth His Apostles and other teachers, as reapers to reap all nations of the earth, and gather them into the floor of the Church. Here we must be threshed and winnowed, for all men are delighted in carnal things as grain delights in the husk."

Matthew 3:13

- (A.V.): Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
- (SNT): Then came Jesus from Galilee to the Jordan unto John, to be baptized by him.
- (NNT): Then cometh Jesus from Galilee to the Jordan to John, to be baptized by him.
- (JMT): Then Jesus came on the scene from Galilee, to get baptized by John at the Jordan.
- (WNT): Just at that time Jesus, coming from Galilee to the Jordan, presents Himself to John to be baptized by him.
- (Comp): Bruce writes of this text: "Before entering on a life consecrated to the highest use, Jesus came to Jordan to be baptized of John. The Lord as the Incarnate Word comes to him who represented the written Word, to receive at his hands this initiatory and representative rite. He came from Galilee to Jordan, to sym-

bolize that progression of state from good to the truth which gives it quality and power—power to subdue. The primary idea involved in John's baptism was purification, especially that of the external man. The means by which this purification is effected are the truths of the Word, which are meant by the waters of Jordan."

Matthew 3:14

- (A.V.): But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
- (SNT): But John refused him; and said, I need to be baptized by thee, and hast thou come to me?
- (NNT): But John opposed him, saying, I have need to be baptized by thee, and dost thou come to me?
- (JMT): John tried to prevent him; "I need to get baptized by you," he said, "and you come to me!"
- (WNT): John protested. "It is I," he said, "who have need to be baptized by you, and do you come to me?" (*Notes: "Protested;" strenuously for a time; so the Greek implies.*)
- (Comp): We give this comment of William Bruce on the text: "Well then might John forbid him to come to his baptism; for to Jesus it could be no baptism unto repentance, which John had proclaimed it to be. But although the Lord had no sin, and therefore needed no repentance, he had evil derived from his fallen mother, and required to undergo temptation. And to represent this means of purification, Jesus was

willing to receive, at the hands of his own messenger, the rite which symbolized it."

Matthew 3:15

- (A.V.): And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.
- (SNT): And Jesus answered, and said to him: Allow it now, for thus it becometh us to fulfill all righteousness. Then he permitted him.
- (NNT): And Jesus answering said to him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered him.
- (JMT): But Jesus answered him, "Come now, this is how we should fulfil all our duty to God." Then John gave in to him.
- (WNT): "Let it be so on this occasion," Jesus replied; "for so we ought to fulfil every religious duty." Then he consented;
- (Comp): Some see in this text a reference to the words of the Psalmist: "Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart." (Psalm 40:7, 8.)
 See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 3:15.
 See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 3:15.

Matthew 3:16

- (A.V.): And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- (SNT): And when Jesus was baptized, he went up immediately from the water. And heaven was opened to him; and he saw the Holy Spirit descending like a dove, and it came upon him.
- (NNT): And Jesus, as soon as he was baptized, went up from the water; and, lo! the heavens were opened, and he saw the Spirit of God, descending like a dove, coming upon him.
- (JMT): Now when Jesus had been baptized, the moment he rose out of the water, the heavens opened and he saw the Spirit of God coming down like a dove upon him.
- (WNT): and Jesus was baptized, and immediately went up from the water. At that moment the heavens opened, and he saw the Spirit of God descending like a dove and alighting upon Him, (*Notes: "At that moment;" literally 'and lo!' "Opened;" V. L. has 'opened to Him.' "Dove;" literally 'pigeon.'*)
- (Comp): William Bruce gives this review of the text: "It must be evident to every mind raised but a little above the sphere of the bodily senses, that both the shape and motion of the Spirit are figurative or representative. It appeared as a dove, because a dove is an emblem of pure and holy affections and thoughts, and in reference

to God, of divine affections and thoughts, which are those of divine love and wisdom. And more especially do those gentle animal forms shadow forth the gentleness and purity of regenerate souls—symbols therefore of the descending love and truth of the Divine upon the human nature of the Saviour, by which also it became divine. The Spirit of divine love and wisdom is therefore the winged messenger sent from on high, with a message of peace to the soul that overcomes in temptation."

Matthew 3:17

- (A.V.): And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
- (SNT): And lo, a voice from heaven, which said: This is my beloved Son, in whom I have delight.
- (NNT): And lo! a voice from the heavens, saying, "This is my beloved Son, with whom I am well pleased."
- (JMT): And a voice from heaven said, "This is my Son, the Beloved, in him is my delight."
- (WNT): while a voice came from Heaven, saying, "This is My Son, the dearly loved, in whom is My delight."
- (Comp): This text carries a reference to David's words: "I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee." (Psalm 2:7.)

We conclude this chapter with this quotation from Hilary: "From these things thus fulfilled upon Christ, we might learn that after

the washing of water the Holy Spirit also descends on us from the heavenly gates, on us also is shed an unction of heavenly glory, and an adoption to be the sons of God, pronounced by the Father's voice."

CHAPTER IV.

Matthew 4:1

(A.V.): Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

(SNT): Then was Jesus led by the Holy Spirit into the desert, to be tempted by the Calumniator.
(Notes: "*Calumniator*," an *appellation of Satan*.)

(NNT): Then was Jesus led up by the Spirit into the wilderness, to be tempted by the Devil.

(JMT): Then Jesus was led into the desert by the Spirit to be tempted by the devil.

(WNT): At that time Jesus was led up by the Spirit into the Desert in order to be tempted by the Devil. (Notes: "*Led up*;" *from the valley of the Jordan*.)

(Comp): William Bruce writes of the "wilderness": "The wilderness is a general representative of temptation; for the state which lays us open to the assaults of the enemy is one in which the mind has in it waste places, which regeneration makes to bud and blossom like the rose."

Chrysostom's comment follows: "Whoever thou art then that after thy baptism sufferest grievous trials, be not troubled thereat; for this thou receivedst arms, to fight, not to sit idle. God does not hold all trial from us; first, that we may feel that we are become stronger; secondly, that we may not be puffed up by the greatness of the gifts we have received; thirdly, that the Devil may have experience that we have entirely renounced him; fourthly, that by

it we may be made stronger; fifthly, that we may receive a sign of the treasure entrusted to us; for the Devil would not come upon us to tempt us, did he not see us advance to greater honours."

Matthew 4:2

- (A.V.): And when he had fasted forty days and forty nights, he was afterward an hungered.
- (SNT): And he fasted forty days and forty nights, and afterward he hungered.
- (NNT): And when he had fasted forty days and forty nights, he was afterward hungry.
- (JMT): He fasted forty days and forty nights and afterwards felt hungry.
- (WNT): There He fasted for forty days and nights; and after that He suffered from hunger.
- (Comp): The word "forty" was used throughout the Scriptures to indicate both the duration of temptation and the strength and steadiness necessary to successfully withstand temptation. This applies equally to the numerals 4, 40, 400 etc. This symbol was born through recognizing the simple fact that an animal, in arising, gained steadiness and position only after the fourth leg was drawn up and his weight placed upon it.

Matthew 4:3

- (A.V.): And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
- (SNT): And the Tempter came, and said to him: If

thou art the Son of God, command these stones to become bread.

(NNT): And the tempter came and said to him, If thou art the Son of God, command that these stones become loaves of bread.

(JMT): So the tempter came up and said to^hhim, "If you are God's Son, tell these stones to become loaves."

(WNT): So the Tempter came and said, "If you are the Son of God, command these stones to turn into loaves." (Notes: "If;" i. e., 'Since,' 'Seeing that.'—Ed.)

(Comp): Some believe that the "stones" referred to were the relative "truths" of the Jewish church—"truths" that could never become the absolute facts of spiritual being. Others believe that the text carries a phallic inference, and that the temptation involves the twofold point of, first, assuming that life is material, and then that Spirit gives matter its life.

Matthew 4:4

(A.V.): But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

(SNT): But he replied, and said: It is written, that not by bread only, doth man live; but by every word proceeding from the mouth of God.

(NNT): But he answered and said, It is written, "Man shall not live on bread alone, but on every word that proceedeth from the mouth of God."

(JMT): He answered, "It is written, *Man is not to*

live on bread alone, but on every word that issues from the mouth of God."

(WNT): "It is written," replied Jesus, " 'IT IS NOT ON BREAD ALONE THAT A MAN SHALL LIVE, BUT ON WHATSOEVER GOD SHALL APPOINT'."

(Comp): This text carries a quotation from Deut. 8:3: "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 4:4.

Matthew 4:5

(A.V.): Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

(SNT): Then the Calumniator took him to the holy city, and set him on a pinnacle of the temple,

(NNT): Then the Devil taketh him into the holy city, and setteth him on the pinnacle of the temple;

(JMT): Then the devil conveyed him to the holy city and, placing him on the pinnacle of the temple,

(WNT): Then the Devil took Him to the Holy City and caused Him to stand on the roof of the Temple, (*Notes: "Temple;" Not the Sanctuary.*)

(Comp): Remegius writes of the "pinnacle": "The *pinnacle* is the seat of the doctors; for the temple

had not a pointed roof like our houses, but was flat on the top after the manner of the country of Palestine, and in the temple were three stories. It should be known, that *the pinnacle* was on the floor, and in each story was one pinnacle. Whether then he placed Him on the pinnacle in the first story, or that in the second, or the third, he placed Him whence a fall was possible."

Another early writer comments thus upon the import of this temptation: "He set Him on a pinnacle of the temple when he would tempt Him through ambition, because in this seat of the doctors he had before taken many through the same temptation, and therefore thought that when set in the same seat, He might in like manner be puffed up with vain pride."

Matthew 4:6

- (A.V.): And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- (SNT): and said to him: If thou art the Son of God, cast thyself down: for it is written, that he will give his angels charge of thee, and in their hands will they sustain thee, lest thou strike thy foot against a stone.
- (NNT): and saith to him, If thou art the Son of God, cast thyself down; for it is written, "He will give his angels charge concerning thee; and in their hands they will bear thee up, that thou mayst not dash thy foot against a stone."

(JMT): said to him, "If you are God's Son, throw yourself down; for it is written, *He will give his angels charge of you; they will bear you on their hands, lest you strike your foot against a stone.*"

(WNT): and said, "If you are God's Son, throw yourself down; for it is written, " 'TO HIS ANGELS HE WILL GIVE ORDERS CONCERNING THEE, AND ON THEIR HANDS THEY SHALL BEAR THEE UP, LEST AT ANY MOMENT THOU SHOULDST STRIKE THY FOOT AGAINST A STONE'."

(Comp): This text includes a quotation from the Psalms: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone." (91:11, 12.) It also includes a reference to the opening lines of another passage of Psalms: "They only consult to cast *him* down from his excellency:" (Psalm 62:4.)

Matthew 4:7

(A.V.): Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

(SNT): Jesus said to him: It is moreover written, that thou shalt not tempt the Lord thy God.

(NNT): Jesus said to him, Again it is written, "Thou shalt not make trial of the Lord thy God."

(JMT): Jesus said to him, "It is written again, *You shall not tempt the Lord your God.*"

(WNT): "Again it is written," replied Jesus, " 'THOU SHALT NOT PUT THE LORD THY GOD TO THE

PROOF'." (*Notes: "Thou shalt not...proof;" Not satisfying, as some strangely misapprehend our Lord's meaning, that asserting His divinity He forbade Satan to tempt Him any further, but that He Himself would have been tempting—that is trying an experiment upon—God, if He had flung Himself down to see whether God would protect Him or not.*)

- (Comp): Once more our Master met temptation with a Scriptural fact. This time he quotes Deuteronomy: "Ye shall not tempt the LORD your God, as ye tempted *him* in Massah." (6:16.)

Matthew 4:8

- (A.V.): Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
- (SNT): Again the Calumniator took him to a mountain that was very high, and showed him all the kingdoms of the world, and their glory;
- (NNT): Again, the Devil taketh him to an exceeding high mountain, and showeth him all the kingdoms of the world, and their glory;
- (JMT): Once more the devil conveyed him to an exceedingly high mountain and showed him all the realms of the world and their grandeur;
- (WNT): Then the Devil took Him to the top of an exceedingly lofty mountain, from which he caused Him to see all the Kingdoms of the world and their splendour,
- (Comp): The early Fathers made much of this text. We quote from Chrysostom: "The Devil, left in uncertainty by this second reply, passes to a third temptation. Christ had broken the nets

of appetite, had passed over those of ambition, he now spreads for Him those of covetousness; *he taketh Him up into a very high mountain*, such as, in going round about the earth, he had noticed rising above the rest. The higher the mountain, the wider the view from it."

Origen also writes: "We are not to suppose that when he shewed Him the kingdoms of the world, he presented before Him the kingdom of Persia, for instance, or India; but he shewed his own kingdom, how he reigns in the world, that is, how some are governed by fornication, some by avarice."

Matthew 4:9

- (A.V.): And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- (SNT): and said to him: All these will I give thee, if thou wilt fall down and worship me.
- (NNT): and said to him, All these things will I give thee, if thou wilt fall down and worship me.
- (JMT): he said, "I will give you all that if you will fall down and worship me."
- (WNT): and said to Him, "All this I will give you, if you will kneel down and do me homage."
(Notes: "If you," etc.; The tenses imply 'if you will but do me one single act of homage'.)
- (Comp): An ancient writer gives this review of the text: "See the Devil's pride as of old. In the beginning he sought to make himself equal with God, now he seeks to usurp the honours

due to God, saying, *If Thou wilt fall down and worship me.* Who then worships the Devil, must first fall down."

Matthew 4:10

- (A.V.): Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- (SNT): Then Jesus said to him: Begone, Satan; for it is written, that thou shalt worship the Lord, thy God; and him only shalt thou serve.
- (NNT): Then saith Jesus to him, Be gone, Satan! for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."
- (JMT): Then Jesus told him, "Begone, Satan! it is written, *You must worship the Lord your God, and serve him alone.*"
- (WNT): "Begone, Satan!" Jesus replied; "for it is written, 'TO THE LORD THY GOD THOU SHALT DO HOMAGE, AND TO HIM ALONE SHALT THOU RENDER WORSHIP'."
- (Comp): Our Master quotes once more from Deuteronomy: "Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name." (6:13.)

Jerome writes: "The Devil and Peter are not, as many suppose, condemned to the same sentence. To Peter it is said, *Get thee behind Me, Satan*; that is follow thou behind Me who are contrary to My will. But here it is, *Go, Satan*, and is not added 'behind Me,' that we

may understand *into the fire prepared for thee and thy angels.*"

Matthew 4:11

- (A.V.): Then the devil leaveth him, and, behold, angels came and ministered unto him.
- (SNT): Then the Calumniator left him: and lo, angels came, and ministered to him.
- (NNT): Then the Devil leaveth him; and lo! angels came and ministered to him.
- (JMT): At this the devil left him, and angels came up and ministered to him.
- (WNT): Thereupon the Devil left Him, and angels at once came and ministered to Him.
- (Comp): It was Elijah who, also in the wilderness, likewise received illumination and support from the "angel": "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, *Arise and eat.* And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again." (I King 19:5, 6.)

Matthew 4:12

- (A.V.): Now when Jesus had heard that John was cast into prison, he departed into Galilee:
- (SNT): And when Jesus had heard that John was delivered up, he retired to Galilee.
- (NNT): Now when Jesus heard that John had been cast into prison, he withdrew into Galilee.

- (JMT): Now when Jesus heard that John had been arrested, he withdrew to Galilee;
- (WNT): Now when Jesus heard that John was thrown into prison, He withdrew into Galilee, (*Notes: "Thrown into prison;" literally 'delivered up' (to the jailer).)*)
- (Comp): Vincent writes of the expression "was cast into prison": "The verb means, first, to *give*, or *hand over* to another. So, to *surrender* a city or a person, often with the accompanying notion of treachery. The Revised Version, therefore, rightly renders, *was delivered up*."

Matthew 4:13

- (A.V.): And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
- (SNT): And he left Nazareth, and came and dwelt in Capernaum, by the side of the sea, on the confines of Zebulun and Naphtali.
- (NNT): And leaving Nazara, he came and dwelt in Capernaum, on the shore of the lake, in the borders of Zebulun and Naphtali;
- (JMT): he left Nazaret and settled at Capharnahum beside the lake, in the territory of Zebulun and Naphtali—
- (WNT): and leaving Nazareth He went and settled at Capernaum, a town by the Lake on the frontiers of Zebulun and Naphtali, (*Notes: "Capernaum;" literally 'Capharnahum.' And so throughout the Gospels.*)

- (Comp): An ancient writer gives the following review

of this text: "Nazareth is a village in Galilee near Mount Tabor; Capernaum a town in Galilee of the Gentiles near the Lake of Genesaret; and this is the meaning of the word, *on the sea coast*. He adds further *in the borders of Zabulon and Naphtali*, where was the first captivity of the Jews by the Assyrians. Thus where the Law was first forgotten, there the Gospel was first preached; and from a place, as it were, between the two, it was spread both of Jews and Gentiles."

Rabanus also writes: "In allegory, John and the rest of the Prophets were the voice going before the Word. When prophecy ceased and was fettered, then came the Word, fulfilling what the Prophet had spoken of it, *He departed into Galilee*, that is, from figure to verity. Nazareth is interpreted 'a flower,' Capernaum, 'the beautiful village;' He left therefore the flower of figure, (in which was mystically intended the fruit of the Gospel,) and came into the Church, which was beautiful with Christ's virtues. It is *by the sea-coast*, because placed near the waves of this world, it is daily beaten by the storms of persecution. It is situated between Zabulon and Naphtali, that is, common to Jews and Gentiles. Zabulon is interpreted, 'the abode of strength;' because the Apostles, who were chosen from Judaea, were strong. Naphtali, 'extension,' because the Church of the Gentiles was extended through the world."

Matthew 4:14

- (A.V.): That it might be fulfilled which was spoken by Esaias the prophet, saying,
- (SNT): That so might be fulfilled that which was spoken by Isaiah the prophet, who said:
- (NNT): that it might be fulfilled which was spoken through Isaiah the prophet, saying,
- (JMT): for the fulfilment of what had been said by the prophet Isaiah:
- (WNT): in order that these words, spoken through the Prophet Isaiah, might be fulfilled,
- (Comp): It has been said that Matthew wrote his Gospel for the Jews—hence the many references to the Old Testament.

Matthew 4:15

- (A.V.): The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;
- (SNT): The land of Zebulun, the land of Naphtali, the way of the sea, the ford of Jordan, Galilee of the Gentiles;
- (NNT): "The land of Zebulun, and the land of Naphtali, by the way of the lake beyond the Jordan, Galilee of the Gentiles,
- (JMT): *Land of Zebulun, land of Naphtali lying to the sea, across the Jordan, Galilee of the Gentiles!*
- (WNT): "ZEBULUN'S LAND AND NAPHTALI'S LAND; THE ROAD BY THE LAKE; THE COUNTRY BEYOND THE JORDAN; GALILEE OF THE NATIONS!

(Notes: "Galilee of the Nations;" or 'Gentile Galilee')

- (Comp): The text referred to by Matthew is taken from the 9th chapter of Isaiah, verse one: "NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations."

Matthew 4:16

- (A.V.): The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
- (SNT): the people that sat in darkness, have seen great light; and to them who sat in the region and shadow of death, light is arisen.
- (NNT): the people that sat in darkness, saw a great light; and upon those who sat in the region and shadow of death, light arose."
- (JMT): *The people who sat in darkness saw a great light, yea light dawned on those who sat in the land and the shadow of death.*
- (WNT): THE PEOPLE WHO WERE DWELLING IN DARKNESS HAVE SEEN A BRILLIANT LIGHT; AND ON THOSE WHO WERE DWELLING IN THE REGION OF THE SHADOW OF DEATH, ON THEM LIGHT HAS DAWNED." (Notes: "Region of the shadow," literally 'region and shadow,' a hendiadys.)
- (Comp): Matthew concludes his quotation with verse two of the same chapter: "The people that walked in darkness have seen a great light:

they that dwell in the land of the shadow of death, upon them hath the light shined." (Isaiah 9:2.)

Matthew 4:17

- (A.V.): From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.
- (SNT): From that time began Jesus to proclaim and say: Repent; for the kingdom of heaven hath approached.
- (NNT): From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand. (*Notes: "Repent;" The prominent meaning of the Greek term is, 'change of sentiment and character.'*)
- (JMT): From that day Jesus began to preach, saying, "Repent, the Reign of heaven is near."
- (WNT): From that time Jesus began to preach. "Repent," He said, "for the Kingdom of the Heavens is now close at hand."
- (Comp): Vincent writes of this expression "to preach": "Originally, *to discharge the duty of a herald; hence to cry out, proclaim.*"
The Greek term translated "Repent" means literally—to "*think differently.*"

Matthew 4:18

- (A.V.): And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

(SNT): And as he walked on the shore of the sea of Galilee, he saw two brothers, Simon called Cephas, and Andrew his brother, who were casting nets into the sea; for they were fishermen.

(NNT): And while walking by the lake of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the lake; for they were fishers.

(JMT): As he was walking along the sea of Galilee he saw two brothers, Simon (who is called Peter) and his brother Andrew, casting a net in the sea—for they were fishermen;

(WNT): And walking along the shore of the Lake of Galilee He saw two brothers—Simon called Peter and his brother Andrew—throwing a drag-net into the Lake; for they were fishers.

(Comp): Remigius writes of the verb "saw": "That is, not so much with the bodily eye, as spiritually viewing their hearts."

Lange comments thus upon the significance of this text: "The *sea* is the *emblem* of the world. The number *four* is the symbolic *number* of the world." The first step in the conquest of the world was taken when Jesus summoned these four Apostles to become fishers of men to all the world.

Matthew 4:19

(A.V.): And he saith unto them, Follow me, and I will make you fishers of men.

(SNT): And Jesus said to them: Follow me; and I will cause you to become fishers of men.

- (NNT): And he saith to them, Come after me, and I will make you fishers of men.
- (JMT): so he said to them, "Come, follow me, and I will make you fish for men."
- (WNT): And He said to them, "Come and follow me, and I will make you fishers of men."
- (Comp): Remigius writes: "Of these fishermen the Lord speaks by Jeremiah: 'I will send My fishers among you, and they shall catch you'." The passage from which Remigius rather freely quotes is found in Jeremiah 16:16, and reads as follows: "Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

Matthew 4:20

- (A.V.): And they straightway left *their* nets, and followed him.
- (SNT): And immediately, they left their nets, and went after him.
- (NNT): And they immediately left their nets, and followed him.
- (JMT): And they dropped their nets at once and followed him.
- (WNT): So they immediately left their nets and followed Him.
- (Comp): David seems to have prophesied the apostles' prompt obedience: "I made haste, and delayed

not to keep thy commandments." (Psalms 119:60.)

Matthew 4:21

- (A.V.): And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.
- (SNT): And as he passed on from there, he saw two other brothers, James the son of Zebedee and John his brother, in a ship with Zebedee their father, who were mending their nets. And Jesus called them.
- (NNT): And going on from thence, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.
- (JMT): Then going on from there he saw two other brothers, James the son of Zebedaeus and his brother John, mending their nets in the boat beside their father Zebedaeus. He called them.
- (WNT): As He went further on, He saw two other brothers, James the son of Zabdi and his brother John, in the boat with their father Zabdi mending their nets; and He called them. (*Notes: "Zabdi," such is the O. T. form of the name better known to us as 'Zebedee.'*)
- (Comp): We quote from Remigius: "Mystically, by the sea is figured this world, because of its bitterness and its tossing waves. Galilee is interpreted, 'rolling', or 'a wheel', and shews the changeableness of the world."

Matthew 4:22

- (A.V.): And they immediately left the ship and their father, and followed him.
- (SNT): And they immediately left the ship and their father, and went after him.
- (NNT): And they immediately left the boat and their father, and followed him.
- (JMT): and they left the boat and their father at once, and went after him.
- (WNT): And they at once left the boat and their father, and followed Him.
- (Comp): Remigius interprets the text in this manner: "Leaving their ships, that is, carnal desires, and their nets, that is, love of the world, they followed Christ. By James is understood the Jewish nation, which through their knowledge of God overthrew the Devil; by John the Gentile world, which was saved of grace alone. Zebedee whom they leave, (the name is interpreted flying or falling,) signifies the world which passes away, and the Devil who fell from Heaven. By Peter and Andrew casting their net into the sea, are meant those who in their early youth are called by the Lord, while from the vessel of their body they cast the nets of carnal concupiscence into the sea of this world. By James and John mending their nets are signified those who, after sin and before adversity, come to Christ recovering what they had lost."

Matthew 4:23

- (A.V.): And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
- (SNT): And Jesus travelled over all Galilee; and he taught in their synagogues, and proclaimed the tidings of the kingdom; and he cured every disease and malady among the people.
- (NNT): And he went round the whole of Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every sickness and every disease among the people.
- (JMT): Then he made a tour through the whole of Galilee, teaching in their synagogues, preaching the gospel of the Reign, and healing all the sickness and disease of the people.
- (WNT): Then Jesus travelled through all Galilee, teaching in their synagogues and proclaiming the Good News of the Kingdom, and curing every kind of disease and infirmity among the people. (*Notes: "Travelled through;" or 'made circuits in.' "The Good News of the Kingdom," i. e., the good news that the Kingdom of Heaven was close at hand (verse 17).—Ed.*)
- (Comp): Scholars perceive in this text a literal fulfillment of the words of Genesis: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (3:15.)

Matthew 4:24

- (A.V.): And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.
- (SNT): And his fame spread through all Syria. And they brought to him all them that were very sick with diverse diseases, and them that were afflicted with pains, and demoniacs, and lunatics, and paralytics; and he healed them. (*Notes: "demoniacs," 'demons.' "Lunatics, or, roamers," 'the houseless,' or, such as roam in the fields.*)
- (NNT): And his fame went forth into all Syria; and they brought to him all that were sick, afflicted with various diseases and torments, and those who were possessed by demons, and lunatics, and those who were struck with palsy; and he healed them.
- (JMT): The fame of him spread all through the surrounding country, and people brought him all their sick, those who suffered from all manner of disease and pain, demoniacs, lunatics, and paralytics; he healed them all.
- (WNT): Thus His fame spread through all Syria; and they brought all the sick to Him, the people who were suffering from various diseases and pains—demoniacs, epileptics, paralytics; and He cured them.
- (Comp): In Genesis, we find a prophetic utterance fulfilled in this text: "The sceptre shall not depart from Judah, nor a lawgiver from between his

the tidings of the kingdom; and he cured every feet, until Shiloh come; and unto him *shall* the gathering of the people *be*." (49:10.)

We quote from Remigius: "'Lunatics' are so called from the moon; for as it waxes in its monthly seasons they are tormented."

Also from Jerome: "Not really smitten by the moon, but who were believed to be so through the subtlety of the daemons, who, by observing the seasons of the moon, sought to bring an evil report against the creature, that it might redound to the blasphemy of the Creator."

Rebanus writes: "Paralytics are those whose bodies have their nerves slackened or resolved, from a Greek word signifying this."

Matthew 4:25

(A.V.): And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

(SNT): And there followed him great multitudes from Galilee, and from the Ten Cities, and from Jerusalem, and from Judaea, and from beyond the Jordan. (*Notes: "beyond," or, 'the ford of.'*)

(NNT): And great multitudes followed him from Galilee and Decapolis and Jerusalem and Judaea, and from beyond the Jordan.

(JMT): And he was followed by great crowds from Galilee and Decapolis and Jerusalem and Judaea and from across the Jordan.

(WNT): And great crowds followed Him, coming from

Galilee, from the Ten Towns, from Jerusalem, and from beyond the district on the other side of the Jordan.

(Comp): We close this chapter with Remigius: "They follow the Lord *from Galilee*, that is from the unstable world; from Decapolis, (the country of ten towns,) signifying those who break the Ten Commandments; *and from Jerusalem*, because before it was preserved unhurt in peace; *and from Jordan*, that is, from the confession of the Devil; *and from behind Jordan*, they who were first planted in paganism, but passing the water of Baptism came to Christ."

CHAPTER V.

Matthew 5:1

(A.V.): And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

(SNT): And when Jesus saw the multitudes, he ascended a hill; and when he was seated, his disciples drew near him:

(NNT): And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came to him.

(JMT): So when he saw the crowds, he went up the hill and sat down; his disciples came up to him

(WNT): Seeing the multitude of people, Jesus went up the Hill. There He seated Himself, and when His disciples came to Him, (*Notes: "The Hill;" Or 'mountain.' Probably well known to the first readers of the Gospels. "Seated Himself;" Stapfer contends that this means that Jesus remained there for a time.*)

(Comp): We open this great chapter with Chrysostom's review of the text: "*He ascended a mountain*, first, that He might fulfill the prophecy of Esaias, *Get thee up into a mountain*; secondly, to shew that, as well he who teaches, as he who hears the righteousness of God should stand on an high ground of spiritual virtues; for none can abide in the valley and speak from a mountain. If thou stand on the earth, speak of the earth; if thou speak of heaven, stand in heaven. Or, He ascended into the mountain to shew that all who would learn the mysteries

of the truth should go up into the mount of the Church of which the Prophet speaks, *The hill of God is a hill of fatness.*"

The line from Isaiah which Chrysostom uses is found in chapter 40, 9th verse: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!" His closing quotation is taken from the Psalm: "The hill of God *is as* the hill of Bashan; an high hill *as* a hill of Bashan." (68:15.)

Matthew 5:2

- (A.V.): And he opened his mouth, and taught them, saying,
- (SNT): and he opened his mouth, and taught them, and said:
- (NNT): And he opened his mouth, and taught them, saying:—
- (JMT): and he opened his lips and began to teach them. He said:
- (WNT): He proceeded to teach them, and said:
(Notes: Most of the difficulties arising from a comparison of this discourse with the "Sermon on the Plain," recorded in Luke 6, come from ignoring the fact that, like all other teachers and preachers, Jesus often repeated Himself, and in so doing somewhat varied His language. "Nothing is so ductile as fine gold. So was it with the fine gold of the Saviour's doctrine, which yielded itself easily to be shaped and fashioned into new forms, as need might require" (Trench).—Ed.)

- (Comp): This text recalls the words of Solomon: "The lips of the righteous feed many:" (Proverbs (10:21.)

Matthew 5:3

- (A.V.): Blessed *are* the poor in spirit: for their's is the kingdom of heaven.
- (SNT): Blessed are the poor in spirit: for the kingdom of heaven is theirs!
- (NNT): Blessed are the poor in spirit; for theirs is the kingdom of heaven.
- (JMT): "Blessed are those who feel poor in spirit! the Realm of heaven is theirs.
- (WNT): "Blessed are the poor in spirit, for to them belongs the Kingdom of the Heavens.
(Notes: "Blessed;" Or 'Happy.' An adjective in the original, not the past participle of the verb 'bless' as in 21:9. 'Blessedness' is of course, an infinitely higher and better thing than mere 'happiness.' People who are blessed may outwardly be much to be pitied, but from the higher and truer standpoint they are to be admired, envied, congratulated and imitated.—Ed. "Poor;" Or 'beggars.' 'Mendici,' Tertullian.)

- (Comp): Goodspeed translates the text thus: "Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them!"

The early Christian writers differ with the modern scholars in interpreting this phrase "poor in spirit". The moderns believe that "spirit" should be rendered "spiritual"—conveying the thought Goodspeed brings out in his translation. Augustine, on the other hand, writes: "The chief good is the only motive of philosophical enquiry, but whatever confers

blessedness, that is the chief good; therefore He begins, *Blessed are the poor in spirit*. Augmentation of 'spirit' generally implies insolence and pride. For in common speech the proud are said to have a great spirit, and rightly—for wind is a spirit, and who does not know that we say of proud men that they are 'swollen', 'puffed up'. Here therefore by *poor in spirit* are rightly understood 'lowly', 'fearing God', not having a puffed-up spirit."

Scholars claim that this text bears the stamp of Isaiah's lines: "For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is poor* and of a contrite spirit, and trembleth at my word." (Isaiah 66:2.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:3.

Matthew 5:4

- (A.V.): Blessed *are* they that mourn: for they shall be comforted.
- (SNT): Blessed are the mourners: for they shall be comforted!
- (NNT): Blessed are they who mourn; for they will be comforted.
- (JMT): Blessed are the mourners! they will be consoled.
- (WNT): "Blessed are the mourners, for they shall be comforted.

(Comp): Hilary writes of this text: "Those that mourn, that is, not loss of kindred, affronts, or losses. but who weep for past sins."

Jerome also writes: "For the mourning here meant is not for the dead by common course of nature, but for the dead in sins and vices. Thus Samuel mourned for Saul, thus the Apostle Paul mourned for those who had not performed penance after uncleanness."

We conclude with Augustine's comment, which fairly states the early Christian thought on this Beatitude: "Mourning is sorrow for the loss of what is dear; but those that are turned to God lose the things that they held dear in this world; and as they have now no longer any joy in such things as before they had joy in, their sorrow may not be healed till there is formed within them a love of eternal things. They shall then be comforted by the Holy Spirit, who is therefore chiefly called The Paraclete, that is, 'Comforter'; so that for the loss of their temporal joys, they shall gain eternal joys."

Ezekiel covers the early Christian point of view: "But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity." (Ezekiel 7:16.)

Matthew 5:5

(A.V.): Blessed *are* the meek: for they shall inherit the earth.

- (SNT): Blessed are the meek: for they shall inherit the earth!
- (NNT): Blessed are the meek; for they will inherit the earth. (*Notes: "the earth." Or, 'the land.'*)
- (JMT): Blessed are *the humble!* they *will inherit the earth.*
- (WNT): "Blessed are the meek, for they as heirs shall obtain possession of the earth.
- (Comp): Many associate this text with the words of David: "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Psalms 37:11.)
- Vincent writes of this word "meek": "Another word which, though never used in a bad sense, Christianity has lifted to a higher plane, and made the symbol of a higher good. Its primary meaning is *mild, gentle.*"

Matthew 5:6

- (A.V.): Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.
- (SNT): Blessed are they that hunger and thirst for righteousness: for they shall be satiated!
- (NNT): Blessed are they who hunger and thirst after righteousness; for they will be filled.
- (JMT): Blessed are those who hunger and thirst for goodness! they will be satisfied.
- (WNT): "Blessed are those who hunger and thirst for righteousness, for they shall be completely satisfied.
- (Comp): David expresses this thought: "O God, thou

art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary." (Psalms 63:1, 2.)

Jerome writes on the text: "It is not enough that we desire righteousness, unless we also suffer hunger for it, by which expression we may understand that we are never righteous enough, but always hunger after works of righteousness."

Matthew 5:7

(A.V.): Blessed *are* the merciful: for they shall obtain mercy.

(SNT): Blessed are the merciful: for on them shall be mercies!

(NNT): Blessed are the merciful; for they will obtain mercy.

(JMT): Blessed are the merciful! they will find mercy.

(WNT): "Blessed are the compassionate, for they shall receive compassion.

(Comp): Some consider this text to be a restatement of David's words: "Blessed *is* he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." (Psalms 41:1-3.)

Chrysostom writes: "The reward here seems at first to be only an equal return; but indeed it is much more; for human mercy and divine mercy are not to be put on an equality."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:7.

Matthew 5:8

- (A.V.): Blessed *are* the pure in heart: for they shall see God.
- (SNT): Blessed are the clean in heart: for they shall behold God!
- (NNT): Blessed are the pure in heart; for they will see God.
- (JMT): Blessed are the pure in heart! they will see God.
- (WNT): "Blessed are the pure in heart, for they shall see God.
- (Comp): This Beatitude is closely akin to David's thought. "LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm 15:1, 2).

Augustine writes: "They are foolish who seek to see God with the bodily eye, seeing He is seen only by the heart, as it is else where written, *In singleness of heart seek ye Him*; the single heart is the same as is here called the pure heart."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:8.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:8.

Matthew 5:9

- (A.V.): Blessed *are* the peacemakers: for they shall be called the children of God.
- (SNT): Blessed are the cultivators of peace: for they shall be called sons of God!
- (NNT): Blessed are the peace-makers; for they will be called sons of God.
- (JMT): Blessed are the peacemakers! they will be ranked sons of God.
- (WNT): "Blessed are the peacemakers, for it is they who will be recognized as sons of God. (*Notes: "It is they who;" Some authorities do not so emphasize the 'they.'*)
- (Comp): Scholars perceive, in this text, an echo of David's thought: "Depart from evil, and do good; seek peace, and pursue it." (Psalms 34:14.)

Augustine reviews the text thus: "The peacemakers within themselves are they who having stilled all disturbances of their spirits, having subjected them to reason, have overcome their carnal desires, and become the kingdom of God."

See Concordance to Miscellaneous Writings

and Works Other than Science and Health,
Mary Baker Eddy, Appendix B, page 1100,
Matthew 5:9.

Matthew 5:10

- (A.V.): Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.
- (SNT): Blessed are they that are persecuted on account of righteousness: for the kingdom of heaven is theirs!
- (NNT): Blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven.
- (JMT): Blessed are those who have been persecuted for the sake of goodness! the Realm of heaven is theirs.
- (WNT): "Blessed are those who have borne persecution in the cause of Righteousness, for to them belongs the Kingdom of the Heavens.
- (Comp): Chrysostom writes: "Wonder not if you do not hear 'the kingdom' mentioned under each beatitude; for in saying *shall be comforted, shall find mercy*, and the rest, in all these the kingdom of heaven is tacitly understood, so that you must not look for any of the things of sense. For indeed he would not be blessed who was to be crowned with those things which depart with this life."

The Greek word rendered "kingdom" is compounded of "reign" and "realm".

Matthew 5:11

- (A.V.): Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.
- (SNT): Blessed are ye, when they revile you and persecute you, and speak every evil thing against you, falsely, on my account. (*Notes: "thing," or 'word.'*)
- (NNT): Blessed are ye, when men revile you, and persecute you, and say every thing that is bad against you, falsely, for my sake.
- (JMT): Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake;
- (WNT): "Blessed are you when they have insulted and persecuted you, and have said every cruel thing about you falsely for my sake.
- (Comp): We quote from Augustine: "It may be asked, what difference there is between 'they shall revile you', and 'shall speak all manner of evil of you'; to revile, it may be said, being but to speak evil of. But a reproach thrown with insult in the face of one person is a different thing from a slander cast on the character of the absent. To persecute includes both open violence and secret snares."

David well knew the test of persecution: "False witnesses did rise up; they laid to my charge *things* that I knew not." (Psalms 35:11.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1100,
Matthew 5:11.

Matthew 5:12

- (A.V.): Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- (SNT): At that time, rejoice and be glad: for your reward in heaven is great. For so they persecuted the prophets that were before you.
- (NNT): Rejoice, and be exceeding glad; for great is your reward in heaven; for so did they persecute the prophets that were before you.
- (JMT): rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you.
- (WNT): Be joyful and triumphant, because your reward is great in the Heavens; for so were the Prophets before you persecuted.
- (Comp): The following are instances of such persecution: "And the Spirit of God came upon Zechariah the Son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD." (II Chronicles 24:20, 21.) "Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high

gate of Benjamin, which *was* by the house of the LORD." (Jeremiah 20:2.)

"For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." (I Kings 18:4.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:12.

Matthew 5:13

(A.V.): Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

(SNT): Ye are the salt of the earth! But if the salt become insipid, with what shall it be seasoned? It is fit for nothing; but to be thrown out, and be trodden under foot by men. (*Notes: "seasoned," or as the Syriac gives, 'salted.' "Fit," or as the Syriac gives, 'goes for.'*)

(NNT): Ye are the salt of the earth. But if the salt have lost its savor, wherewith shall itself be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot by men.

(JMT): You are the salt of the earth. But if salt becomes insipid, what can make it salt again? After that it is fit for nothing, fit only to be thrown outside and trodden by the feet of men.

(WNT): "You are the salt of the earth; but if salt has become tasteless, in what way can it regain its saltiness? It is no longer good for anything but to be thrown away and trodden on by the passers by. (Notes: "*You are the salt of the earth. You are the light of the world;*" It must not be forgotten that these words were originally spoken to a Hebrew, rather than to a distinctively Christian audience. The purpose for which the Jewish nation existed was an unselfish one—that they might be a spiritual salt preserving the rest of mankind from utter corruption, and a spiritual light shedding over the whole earth a beneficent influence resembling that of the sun in the sky. The second sentence of verse 13 is our Lord's first recorded prediction of the divine rejection of His fellow countrymen—a rejection then so near—consequent upon their failure to respond to their divine election. Spoken originally to Jews, the lesson is one which Christians in all ages sorely need to lay to heart.—Ed.)

(Comp): Hilary writes of this figure "salt": "There may be here seen a propriety in our Lord's language which may be gathered by considering the Apostles' office, and the nature of salt. This, used as it is by men for almost every purpose, preserves from decay those bodies which are sprinkled with it; and in this, as well as in every sense of its flavour as a condiment, the parallel is most exact. The Apostles are preachers of heavenly things, and thus, as it were, salters with eternity; rightly called *the salt of the earth*, as by the virtue of their teaching, they, as it were, salt and preserve bodies for eternity."

Salt was also considered a symbol of love, and

was so used in the ritual of Levitical meat offering.

Our Master said: "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." (Mark 9:50.)

See Concordance to Science and Health, with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:13.

Matthew 5:14

(A.V.): Ye are the light of the world. A city that is set on an hill cannot be hid.

(SNT): Ye are the light of the world! A city built upon a hill, cannot be concealed.

(NNT): Ye are the light of the world. A city that is set on a hill cannot be hid;

(JMT): You are the light of the world. A town on the top of a hill cannot be hidden.

(WNT): *You* are the light of the world; a town cannot be hid if built on a hill-top.

(Comp): Chrysostom writes of this figure of "light": "But to live well must go before to teach well; hence after He had called the Apostles the *salt*, He goes on to call them *the light of the world*. Or, for that salt preserves a thing in its present state that it should not change for the worse, but that light brings it into a better state by enlightening it; therefore the Apostles were first called salt with respect to the Jews and that Christian body which had the knowledge of God, and which they keep in that

knowledge; and now light with respect to the Gentiles whom they bring to the light of that knowledge. This city is the Church of which it is said, *Glorious things are spoken of thee, thou city of God*. Its citizens are all the faithful, of whom the Apostle speaks, *Ye are fellow-citizens of the saints*. It is built upon Christ the hill, of whom Daniel thus, *A stone hewed without hands* became a great mountain."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:14.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:14.

Matthew 5:15

- (A.V.): Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- (SNT): And they do not light a lamp and place it under a bushel; but upon a light-stand, and it giveth light to all that are in the house.
- (NNT): nor do men light a lamp, and put it under the bushel, but on the lamp-stand; and it giveth light to all that are in the house.
- (JMT): Nor do men light a lamp to put it under a bowl; they put it on a stand and it shines for all in the house.
- (WNT): Nor is a lamp lighted to be put under a bushel,

but on the lampstand; and then it gives light to all in the house.

(Comp): Chrysostom writes: "In the illustration of the city, He signified His own power, by the lamp He exhorts the Apostles to preach with boldness; as though He said, 'I indeed have lighted the lamp, but that it continue to burn will be your care, not for your own sakes only, but both for others who shall receive its light and for God's glory.'"

Bruce thus reviews the text: "The candlesticks, or rather lamp-stands, of the ancients were not the small articles which we use for the purpose, made to stand upon a table: they were lofty pillars and branches, of ornamental construction, standing on the floor, so that the lamp placed on the top shed its light on all sides, with the least possible interception; and a lamp so placed corresponds to truth in the mind in a state of elevation, by virtue of being conjoined with the affection for goodness—the desire of applying it to its proper use. So situated, as the Lord observes, "it giveth light to all that are in the house," throwing its rays both on things and persons, and showing what and who they are—corresponding to the effect of divine truth in showing the nature and quality of all the furniture of the human mind (of which a house is the symbol), and enabling the man to arrange everything in due order, and to make the proper use of all."

Matthew 5:16

- (A.V.): Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- (SNT): Let your light so shine before men, that they may see your good works, and may glorify your Father who is in heaven.
- (NNT): In like manner let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.
- (JMT): So your light is to shine before men, that they may see the good you do and glorify your Father in heaven.
- (WNT): Just so let your light shine before all men, in order that they may see your holy lives and may give glory to your Father who is in Heaven. (*Notes: "Your holy lives;" "Not yourselves; the shining, not the candle." (Bengel).)*)
- (Comp): We quote from Chrysostom: "That is, teaching with so pure a light, that men may not only hear your words, but see your works, that those whom as lamps ye have enlightened by the word, as salt ye may season by your example. For by those teachers who do as well as teach, God is magnified; for the discipline of the master is seen in the behaviour of the family. And therefore it follows, *and they shall glorify your Father which is in heaven.*" This text reminds one of those lines of Solomon: "But the path of the just *is* as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18.)

Matthew 5:17

- (A.V.): Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- (SNT): Do not suppose that I have come to subvert the law, or the prophets: [I have come] not to subvert, but to fulfill.
- (NNT): Think not that I came to destroy the Law or the Prophets: I came not to destroy, but to fulfil.
- (JMT): Do not imagine I have come to destroy the Law or the prophets; I have not come to destroy but to fulfil.
- (WNT): "Do not for a moment suppose that I have come to abrogate the Law or the Prophets: I have not come to abrogate them but to give them their completion. (*Notes: "The Law," i. e., the moral and ceremonial Law of Moses, which remained binding upon all Jewish Christians until the Mosaic dispensation passed away at the time of the destruction of Jerusalem in 70 A. D. Even St. Paul who so zealously contended for the exemption of Gentile Christians from this Law seems never to have claimed a similar freedom for the Jewish believers of his day. See especially Acts 21:21, where the charge brought against him was, of course, a false one.—Ed.*)
- (Comp): This text referred to in Weymouth's notes reads: "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs." (Acts 21:21.) It was Isaiah who wrote: "The LORD is well

pleased for his righteousness' sake; he will magnify the law, and make *it* honourable." (Isaiah 41:21.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:17.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100. Matthew 5:17.

Matthew 5:18

- (A.V.): For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- (SNT): For verily I say to you, that until heaven and earth shall pass away, one iota or one letter shall not pass from the law, until all shall be fulfilled.
- (NNT): For truly do I say to you, Not till heaven and earth pass away, shall one jot or one tittle pass from the Law, till all be fulfilled. (*Notes: "not one jot, nor one tittle;" i. e., not the smallest letter, nor the smallest part of a letter.*)
- (JMT): (I tell you truly, till heaven and earth pass away not an iota, not a comma, will pass from the Law until it is all in force.
- (WNT): Solemnly I tell you that until Heaven and earth pass away, not one iota or smallest detail will pass away from the Law until all has taken place. (*Notes: "Solemnly;" Greek 'Amen.' This is a Hebrew word, a verbal adjective, meaning 'firm,' 'solid,' 'immovable,' and so 'faithful,' 'true.' Its ordinary use is elliptical, the verb understood being*

either in the indicative ('it is immovably settled,' 'certainly true'), as here, or in the optative ('may it be fixed and certain') as when it follows a prayer (1 Cor. 14:16). "Heaven and earth;" To our Lord's contemporaries the religious and social system under which they lived seemed almost as fixed and as eternal as the earth and sky. Indeed, 'Heaven and earth' appears to have been a name which they gave to the then-existing order of things in recognition of what they deemed its permanence and fixity. So both here and in 24:35 the phrase seems to denote 'the Jewish dispensation,' the transitory and provisional character of which Jesus insisted on. In order to make the transition less abrupt and revolutionary, and for the sake of their own spiritual education, the early Jewish adherents of the new faith were for a limited time to be left subject to an antiquated system of things.—"Not one iota or smallest detail;" Or, as we English might say, 'not the dot of an i nor the cross of a t.')

(Comp): Augustine remarks on the expression "one jot or one tittle": "By the words, *one iota or one point shall not pass from the Law*, we must understand only a strong metaphor of completeness, drawn from the letters of writing, iota being the least of the letters, made with one stroke of the pen, and a point being a slight dot at the end of the same letter. The words there show that the Law shall be completed to the very least matter."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:18.

Matthew 5:19

(A.V.): Whosoever therefore shall break one of these

least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

(SNT): Therefore, whoever shall break one of these small commands, and shall so inculcate on the children of men, shall be called little in the kingdom of heaven: but every one that shall do and teach [them], shall be called great in the kingdom of heaven.

(NNT): Whoever therefore shall break one of these least commandments, and shall teach men so, will be called the least in the kingdom of heaven; but whoever shall do and teach them, he will be called great in the kingdom of heaven.

(JMT): Therefore whoever relaxes a single one of these commands, were it even one of the least, and teaches men so, he will be ranked least in the Realm of heaven; but whoever obeys them and teaches them, he will be ranked great in the Realm of heaven.)

(WNT): Whoever therefore breaks one of these least commandments and teaches others to break them, will be called the least in the Kingdom of the Heavens; but whoever practices them and teaches them, he will be acknowledged as great in the Kingdom of the Heavens.
(Notes: "*Breaks...teaches...practises...teaches*;" literally '*shall have broken, etc.*' "*Othens to break them*;" literally '*men so.*')

(Comp): Scholars perceive a similar thought in I Sam-

uel: "Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed." (2:30.)

Matthew 5:20

- (A.V.): For I say unto you, That except your righteousness shall exceed *the righteousness* of the the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- (SNT): For I say to you, that unless your righteousness shall abound more than that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.
- (NNT): For I say to you, Unless your righteousness shall exceed that of the scribes and Pharisees, ye will not enter the kingdom of heaven.
- (JMT): For I tell you, unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven.
- (WNT): For I assure you that unless your righteousness greatly surpasses that of the Scribes and Pharisees, you will certainly not find entrance into the Kingdom of the Heavens. (*Notes: "Your righteousness;" i. e., 'your scrupulous observance of the Law'—of its spirit as well as of its letter, of its letter as well as of its spirit.—Ed. "Greatly surpasses;" literally 'shall have abounded more than.' Verses 21 to 48 of this chapter illustrate the way in which Jewish Christians were to observe the Law of*

Moses even more scrupulously than the Scribes and Pharisees did.—Ed.)

(Comp): Augustine wisely observes: "*Unless your righteousness exceed the righteousness of the Scribes and Pharisees, that is, exceed that of those who break what themselves teach, as it is elsewhere said of them They say, and do not; just as if He had said, Unless your righteousness exceed in this way that ye do what ye teach, you shall not enter the kingdom of heaven. We must therefore understand something other than usual by the kingdom of heaven here, in which are to be both he who breaks what he teaches, and he who does it, but the one least, and great; this kingdom of heaven is the present Church. In another sense is the kingdom of heaven spoken of that place where none enters but he who does what he teaches, and this is the Church as it shall be hereafter.*"

Matthew 5:21

- (A.V.): Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:
- (SNT): Ye have heard that it was said to the ancients, Thou shalt not kill: and every one that killeth, is obnoxious to judgment.
- (NNT): Ye have heard that it was said to them of old time, "Thou shalt not kill; and whoever shall kill, shall be in danger of the Judges." (*Notes: "the Judges," i. e., a lower court, consisting of five judges.*)

- (JMT): You have heard how the men of old were told, 'Murder not: whoever murders must come up for sentence, (*Notes: I follow the suggestion that the second and third clauses of ver. 22 should be restored to what seems to be their original position as a rabbinic comment upon the closing words of ver. 21.*)
- (WNT): "You have heard that it was said to the ancients, 'THOU SHALT NOT COMMIT MURDER' and whoever commits murder will be answerable to the magistrate. (*Notes: "You have heard;" "The people knew the Law only by the public readings" (Tholuck).*)
- (Comp): Our Master even quotes from Exodus: "Thou shalt not kill." (20:13.)

Matthew 5:22

- (A.V.): But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
- (SNT): But I say to you, That every one who is angry with his brother rashly, is obnoxious to judgment: and every one that saith to his brother, Raka! is obnoxious to the council: and every one that shall say, Fool! is obnoxious to hell-fire.
- (NNT): But I say to you, that whoever is angry with his brother shall be in danger of the Judges; and whoever shall say to his brother, simpleton! shall be in danger of the Council; and whoever shall say, Fool! shall be in danger of hell-fire.

(JMT): whoever maligns his brother must come before the Sanhedrin, whoever curses his brother must go to the fire of Gehenna.' But I tell you, whoever is angry with his brother [without cause] will be sentenced by God.

(WNT): But I say to you that every one who becomes angry with his brother shall be answerable to the magistrate; that whoever says to his brother 'Raca', shall be answerable to the Sanhedrin; and that whoever says, 'You fool' shall be liable to the Gehenna of Fire. (*Notes: "Angry with his brother;" V. L. adds 'without just cause.' "Raca," i. e., 'You empty man!' "Sanhedrin:" The Supreme Court in Jerusalem. "Fool;" Or 'Impious rebel;' Greek 'more.' "The mention of an Oriental word raca in the first clause, and of the Sanhedrin, where crimes of blasphemy were punished, makes it probable that there is a reference (in more) to the Hebrew morah, apostate" (Wordsworth). "Gehenna of Fire;" Or, 'Hell.' "The severest punishment inflicted by the Jews upon any criminal. The corpse (after the man had been stoned to death) was thrown out into the Valley of Hinnom (Gay-Hinnom) and was devoured by the worm or the flame (Alford)." "Gehenna" is rendered by McClellan 'The Burning Valley.'*)

(Comp): Ellicott writes of the "council": "Offences of this kind are placed by our Lord on the same level as those which came before the great court of the Sanhedrin. That word, though it looks like Hebrew, is really only a transliterated form of the Greek word for council. The court consisted of seventy or seventy-two members, with a president and vice-president, and was made up of the heads of the twenty-

four courses of the priests, with forty-six or forty-eight (how chosen it is not known) from the 'elders' and 'scribes'. Like the Areopagus at Athens, it took cognisance—as in the case of our Lord (Matthew xxvi. 65) and Stephen (Acts vi. 13)—of blasphemy and other like offences, and its peculiar prerogative was that it could order death by stoning. The point of our Lord's teaching was, therefore, that to scorn God's image in man is to do dishonour to God Himself."

Matthew 5:23

- (A.V.): Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- (SNT): If therefore thou shalt bring thy oblation to the altar, and shalt there remember that thy brother hath any offence against thee,
- (NNT): Therefore, if thou bring thy gift to the altar, and there remember that thy brother hath aught against thee,
- (JMT): So if you remember, even when offering your gift at the altar, that your brother has any grievance against you,
- (WNT): If therefore when you are offering your gift upon the altar, you remember that your brother has a grievance against you,
- (Comp): This text is a reference to Deuteronomy: "Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in

the feast of tabernacles: and they shall not appear before the LORD empty: Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee." (16:16, 17.)

Augustine writes: "If it be not lawful to be angry with a brother, or to say to him Racha, or Thou fool, much less is it lawful to keep in the memory anything which might convert anger into hate."

Matthew 5:24

- (A.V.): Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- (SNT): leave there thy oblation before the altar, and go first and be reconciled with thy brother; and then come and present thy oblation.
- (NNT): leave there thy gift before the altar, and go away; first be reconciled to thy brother, and then come and offer thy gift.
- (JMT): leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift.
- (WNT): leave your gift there before the altar, and go and make friends with your brother first, and then return and proceed to offer your gift.
- (Comp): Ellicott declares that: "The words describe an act which would appear to men as a breach of liturgical propriety. To leave the gift and the priest, the act of sacrifice unfinished, would be strange and startling, yet that, our Lord

teaches, were better than to sacrifice with the sense of a wrong unconfessed and unatoned for, and, *a fortiori*, better than the deeper evil of not being ready to forgive. The Talmud gives a curious rule, to which the words may perhaps allude: 'If a man is on the point of offering the Passover, and remembers that there is any leaven left in the house, let him return to his house, and remove it, and then come and finish the Passover' (Pesachim, f. 49). What the scribes laid down as a duty in regard to the 'leaven of bread', our Lord applies to the leaven of malice and wickedness."

Matthew 5:25

- (A.V.): Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- (SNT): Be at agreement with thy prosecutor, forthwith, and while on the way with him; lest the prosecutor deliver thee up to the judge, and the judge deliver thee over to the sheriff, and thou fall into the house of prisoners.
- (NNT): Agree with thine adversary at law quickly, while thou art on the road with him; lest the adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison.
- (JMT): Be quick and make terms with your opponent, so long as you and he are on the way to court, in case he hands you over to the judge, and

the judge to the jailer, and you are thrown into prison;

(WNT): Come to terms without delay with your opponent while you are yet with him on the way to the court; for fear he should obtain judgment from the magistrate against you, and the magistrate should give you in custody to the officer and you be thrown into prison. (Notes: "Come to terms;" Or 'be reasonable and accommodating.' "Officer;" i. e., 'police officer' or 'constable,' as in 26:58.)

(Comp): See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:25.

Matthew 5:26

(A.V.): Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

(SNT): Verily I say to thee, Thou wilt not come out from there until thou hast paid the last farthing.

(NNT): Truly do I say to thee, Thou wilt not come out thence, till thou hast paid the last farthing.

(JMT): truly I tell you, you will never get out till you pay the last halfpenny of your debt.

(WNT): I solemnly tell you that you will certainly not be released till you have paid the very last farthing.

(Comp): Solomon wrote: "Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame." (Proverbs 25:8.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:26.

Matthew 5:27

- (A.V.): Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
- (SNT): Ye have heard that it hath been said, Thou shalt not commit adultery.
- (NNT): Ye have heard that it was said, "Thou shalt not commit adultery."
- (JMT): You have heard how it used to be said, *Do not commit adultery.*
- (WNT): "You have heard that it was said, 'THOU SHALT NOT COMMIT ADULTERY.'
- (Comp): This text is taken from Exodus: "Thou shalt not commit adultery." (20:14.)

Augustine holds high the single standard: "*Thou shalt not commit adultery*, that is Thou shalt go no where but to thy lawful wife. For if you exact this of your wife, you ought to do the same, for the husband ought to go before the wife in virtue. It is a shame for the husband to say that this is impossible. Why not the husband as well as the wife? And let not him that is unmarried suppose that he does not break this commandment by fornication; you know the price wherewith you have been bought, you know what you eat and what you drink, therefore keep yourself from fornications. Forasmuch as all such acts of lust pollute and destroy God's image, (which you are,) the Lord who knows what is good

for you, gives you this precept that you may not pull down His temple which you have begun to be."

Matthew 5:28

- (A.V.): But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
- (SNT): But I say to you, That whoever gazeth on a woman with concupiscence, at once committeth adultery with her in his heart.
- (NNT): But I say to you, that whoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.
- (JMT): But I tell you, any one who even looks with lust at a woman has committed adultery with her already in his heart.
- (WNT): But I tell you that whoever looks at a woman and cherishes lustful thoughts has already in his heart become guilty with regard to her.
- (Comp): It was Job who said: "I MADE a covenant with mine eyes; why then should I think upon a maid?" (Job 31:1.)

In Proverbs we find this same warning against the encroachments of mesmerism: "Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman *a man is brought* to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned?" (Proverbs 6:25-27.)

Augustine reviews the steps of this mesmerism thusly: "For there are three things which make up a sin; suggestion either through the memory, or the present sense; if the thought of the pleasure of indulgence follows, that is an unlawful thought, and to be restrained; if you consent then, the sin is complete. For prior to the first consent, the pleasure is either none or very slight, the consenting to which makes the sin. But if consent proceeds on into overt act, then desire seems to be satiated and quenched. And when suggestion is again repeated, the contemplated pleasure is greater, which previous to habit formed was but small, but now more difficult to overcome."

We add Chrysostom's remarks: "If you permit yourself to gaze often on fair countenances you will assuredly be taken, even though you may be able to command your mind twice or thrice. For you are not exalted above nature and the strength of humanity. She too who dresses and adorns herself for the purpose of attracting men's eyes to her, though her endeavour should fail, yet shall she be punished hereafter; seeing she mixed the poison and offered the cup, though none was found who would drink thereof. For what the Lord seems to speak only to the man, is of equal application to the woman; inasmuch as when He speaks to the head, the warning is meant for the whole body."

Matthew 5:29

(A.V.): And if thy right eye offend thee, pluck it out,

and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

(SNT): If therefore thy right eye make thee offend, pluck it out, and cast it from thee; because it is better for thee that thy one member perish, than that thy whole body fall into hell. (*Notes: "better," or as the Syriac gives, 'profitable.' "Than," or as the Syriac gives, 'and not.'*)

(NNT): And if thy right eye cause thee to offend, pluck it out, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell.

(JMT): If your right eye is a hindrance to you, pluck it out and throw it away: better for you to lose one of your members than to have all your body thrown into Gehenna.

(WNT): If therefore your eye, even the right eye, is a snare to you, tear it out and away with it; it is better for you that one member should be destroyed rather than that your whole body should be thrown into Gehenna. (*Notes: "Is a snare to you;" literally 'is tripping you up,' i. e., causing you to stumble into sin. The same verb occurs 30 times in the N. T.; 14 times in this Gospel. In every case it is translated in the A. V. by 'offend,' which is probably to be understood in the sense of the Latin verb 'offendere,' to stumble, or cause to stumble.*)

(Comp): Augustine gives his sense to this text: "As the eye denotes contemplation, so the hand aptly denotes action. By the eye we must understand our most cherished friend, as they are

wont to say who would express ardent affection, 'I love him as my own eye,' And a friend too who gives counsel, as the eye shews us our way. The *right eye*, perhaps, only means to express a higher degree of affection, for it is the one which men most fear to lose. Or, by the right eye may be understood one who counsels us in heavenly matters, and by the left one who counsels in earthly matters. And this will be the sense; Whatever that is which you love as you would your own right eye, if it *offend you*, that is, if it be an hindrance to your true happiness, *cut it off and cast it from you*. For if the right eye was not to be spared, it was superfluous to speak of the left."

Matthew 5:30

- (A.V.): And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.
- (SNT): And if thy right hand make thee offend, cut it off, and cast it from thee; because it is better for thee that one of thy members perish, than that thy whole body fall into hell.
- (NNT): And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should go away into hell.
- (JMT): And if your right hand is a hindrance to you, cut it off and throw it away: better for you

to lose one of your members than to have all your body thrown into Gehenna.

(WNT): And if your right hand is a snare to you, cut it off and away with it; it is better for you that one member should be destroyed rather than that your whole body should go into Gehenna.

(Comp): Clarke writes: "Men often part with some members of the body, at the discretion of a surgeon, that they may preserve the trunk, and die a little later; and yet they will not deprive themselves of a look, a touch, a small pleasure, which endanger the eternal death of the soul. It is not enough to *shut* the eye, or *stop* the hand; the one must be plucked out, and the other cut off. Neither is this enough, we must *cast them* both from us. Not one moment's truce with an evil passion, or a sinful appetite. If you indulge them, they will gain strength, and you shall be ruined."

Matthew 5:31

(A.V.): It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

(SNT): It hath been said, That if a man will put away his wife, he must give her a writing of divorcement.

(NNT): And it was said, "Whoever shall put away his wife, let him give her a writing of divorcement."

(JMT): It used to be said, *Whoever divorces his wife must give her a divorce-certificate.*

(WNT): "It was also said, 'IF ANY MAN PUTS AWAY HIS WIFE, LET HIM GIVE HER A WRITTEN NOTICE OF DIVORCE.'

(Comp): This text is a reference to Deuteronomy: "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house." (24:1.)

Matthew 5:32

(A.V.): But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

(SNT): But I say to you, That whoever putteth away his wife, except for the offence of whoredom, causeth her to commit adultery: and he that taketh the divorced woman, committeth adultery.

(NNT): But I say to you, that whoever putteth away his wife, unless it be on account of fornication, causeth her to commit adultery; and whoever shall marry her when put away, committeth adultery.

(JMT): But I tell you, anyone who divorces his wife for any reason except unchastity makes her an adulteress; and whoever marries a divorced woman commits adultery.

(WNT): But I tell you that every man who puts away his wife except on the ground of unfaithful-

ness causes her to commit adultery, and whoever marries her when so divorced commits adultery. (Notes: "Unfaithfulness;" *Whether before marriage or after.* "Her when so divorced;" Or perhaps, generally, 'a divorced woman.')

(Comp): Some scholars associate this text with the words of Malachi: "Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." (2:14, 15.)

Matthew 5:33

(A.V.): Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

(SNT): Again, ye have heard that it hath been said to the ancients, Thou shalt not be false in thy oaths; but thou shalt perform thine oaths to the Lord.

(NNT): Again ye have heard that it was said to them of old time, "Thou shalt not swear falsely, but shalt perform to the Lord thine oaths."

(JMT): Once again, you have heard how the men of old were told, '*You must not forswear yourself but discharge your vows to the Lord.*'

(WNT): "Again, you have heard that it was said to

the ancients, 'THOU SHALT NOT SWEAR FALSELY, BUT SHALT PERFORM THY VOWS TO THE LORD.'

- (Comp): This text combines two Old Testament passages: "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." (Exodus 20:7.) "If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth." (Numbers 30:2.)

Matthew 5:34

- (A.V.): But I say unto you, Swear not at all; neither by heaven; for it is God's throne;
- (SNT): But I say to you, Swear not at all: not by heaven, for it is the throne of God:
- (NNT): But I say to you, Swear not at all; neither by heaven, for it is the throne of God;
- (JMT): But I tell you, you must not swear any oath, neither by *heaven*, for it is *the throne of God*,
- (WNT): But I tell you not to swear at all; neither by Heaven, for it is God's throne;
- (Comp): To swear by "heaven" was a common Jewish and Gentile custom, and was not considered binding as other oaths of agreement.

Matthew 5:35

- (A.V.): Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

- (SNT): and not by the earth, for it is the footstool under his feet: and likewise not by Jerusalem, for it is the city of the great king.
- (NNT): nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the Great King;
- (JMT): nor by *earth*, for it *is the footstool of his feet*, nor by Jerusalem, for it *is the city of the great King*;
- (WNT): nor by the earth, for it is the footstool under His feet; nor by Jerusalem, for it is the City of the Great King. (*Notes: "By Jerusalem;" literally 'into,' implying the turning of the thoughts, and perhaps the face also, towards the City and the Temple.*)
- (Comp): In this and the next verse we have additional examples of careless oaths which were in common use during that period. Jesus refers to David's thought: "Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King." (Psalms 48:2.)

Matthew 5:36

- (A.V.): Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
- (SNT): Moreover, thou shalt not swear by thy head, for thou canst not make one hair in it either black or white.
- (NNT): nor shalt thou swear by thy head, for thou canst not make one hair white or black.

- (JMT): nor shall you swear by your head, for you cannot make a single hair white or black.
- (WNT): And do not swear by your head, for you cannot make one hair white or black.
- (Comp): Dummelow writes: "Oaths that did not expressly invoke the name of God were considered less binding than those that did. Jesus cuts at the root of the practice by showing that the oaths 'by heaven', etc., were really in essence, if not in form, oaths by God."

Matthew 5:37

- (A.V.): But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.
- (SNT): But let your language be, Yes, yes; or No, no; for whatever is beyond these proceedeth from evil.
- (NNT): But let your language be, Yea, yea; Nay, nay; for whatever is more than these cometh of evil. (*Notes: "of evil;" Or, 'from the Evil One.'*)
- (JMT): Let what you say be simply 'yes' or 'no'; whatever exceeds that springs from evil.
- (WNT): But let your language be, 'Yes, yes,' or 'No, no.' Anything in excess of this comes from the Evil one. (*Notes: "Let your language be;" V. L. 'your language shall be.' "The Evil one;" Or 'wickedness.'*)
- (Comp): Rabanus writes: "Having forbidden swearing, He instructs us how we ought to speak, *Let your speech be yea, yea; nay, nay.* That is, to affirm anything it is sufficient to say, 'It is so:'

to deny, to say, 'It is not so:' or, "*yea, yea; nay, nay*, are therefore twice repeated, that what you affirm with the mouth you should prove in deed, what you deny in word, you should not establish by your conduct."

Matthew 5:38

(A.V.): "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

(SNT): Ye have heard that it hath been said: An eye for an eye, and a tooth for a tooth.

(NNT): Ye have heard that it was said, "An eye for an eye, and a tooth for a tooth."

(JMT): You have heard the saying, *An eye for an eye and a tooth for a tooth.*

(WNT): "You have heard that it was said, 'EYE FOR EYE, TOOTH FOR TOOTH.'

(Comp): This text carries a quotation from Exodus: "Eye for eye, tooth for tooth, hand for hand, foot for foot," (21:24.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:38.

Matthew 5:39

(A.V.): But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

(SNT): But I say to you: Resist not evil; but if a person smite thee on thy right cheek, turn to him the other also.

(NNT): But I say to you, that ye resist not the evil-doer; but whoever smiteth thee on the right cheek, turn to him the other also;

(JMT): But I tell you, you are not to resist an injury: whoever strikes you on the right cheek, turn the other to him as well;

(WNT): But I tell you not to resist a wicked man, but if any one strikes you on the right cheek, turn the other to him as well. (*Notes: "Strikes;" Or, 'slaps,' or, perhaps, 'strikes with a rod.' "Cheek;" literally 'jaw.'*)

(Comp): Jerome adds: "Thus our Lord by doing away with all retaliation, cuts off the beginnings of sin. So the Law corrects faults, the Gospel removes their occasions."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:39.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:39.

Matthew 5:40

(A.V.): And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

(SNT): And if one is disposed to sue thee and get away thy coat, relinquish to him also thy cloak.

(NNT): and if any one intends to sue thee at the law, and take thy coat, give up to him thy cloak also;

(JMT): whoever wants to sue you for your shirt, let him have your coat as well;

(WNT): If any one wishes to go to law with you and to deprive you of your under garment, let him take your outer one also, (*Notes: In Palestine and the adjacent countries the common people to the present day wear, as the Greeks and Romans did of old, two garments only. These are a long cotton shirt or tunic (the Greeks and Romans, and doubtless the ancient Jews, wore wool), called by the Arabs kamise, and an outer mantle or cloak, square, with two holes in it for the arms to pass through, called an abba or abbayeh. The latter, often more or less embroidered, is the more costly.*)

(Comp): Scholars are in agreement on this text—that it shows our Master's disapproval of law suits. His attitude on the other hand was no inane pacifism, but an absolute reliance upon the divine Word, justice, and law.

Matthew 5:41

(A.V.): And whosoever shall compel thee to go a mile, go with him twain.

(SNT): Whoever compelleth thee to go one mile, go with him two.

(NNT): and whoever shall compel thee to go one mile, go with him two.

(JMT): whoever forces you to go one mile, go two miles with him;

(WNT): And whoever shall compel you to convey his goods one mile, go with him two. (*Notes: "Convey;" namely, on your mule or ass; or perhaps, 'carry.'*)

(Comp): Vincent writes: "SHALL COMPEL THEE TO GO. This word throws the whole injunction into a picture which is entirely lost

to the English reader. A man is travelling, and about to pass a post-station, where horses and messengers are kept in order to forward royal missives as quickly as possible. An official rushes out, seizes him, and forces him to go back and carry a letter to the next station, perhaps to the great detriment of his business. The word is of Persian origin, and denotes the *impressment* into service, which officials were empowered to make of any available persons or beasts on the great lines of road where the royal mails were carried by relays of riders."

Matthew 5:42

- (A.V.): Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- (SNT): Whoever demandeth of thee, give to him: and whoever wisheth to borrow of thee, deny him not.
- (NNT): Give to him that asketh of thee; and from him that would borrow of thee, turn not away.
- (JMT): give to the man who begs from you, and turn not away from him who wants to borrow.
- (WNT): To him who asks, give: from him who would borrow, turn not away.
- (Comp): Chrysostom reveals the early Christian attitude on this point: "Because wealth is not ours but God's; God would have us stewards of His wealth, and not lords."

Matthew 5:43

- (A.V.): Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

- (SNT): Ye have heard that it hath been said: Thou shalt love thy neighbor, and hate thy enemy.
- (NNT): Ye have heard that it was said, "Thou shalt love thy neighbor, and hate thine enemy."
- (JMT): You have heard the saying, '*You must love your neighbour* and hate your enemy.'
- (WNT): "You have heard that it was said, 'THOU SHALT LOVE THY NEIGHBOUR and hate thine enemy.'
- (Comp): This text is a reference to Leviticus: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD," (19:18.)

Matthew 5:44

- (A.V.): But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- (SNT): But I say to you: Love your enemies; and bless him that curseth you; and do good to him that hateth you; and pray for them that lead you in bonds, and that persecute you:
- (NNT): But I say to you, Love your enemies, and pray for those who persecute you;
- (JMT): But I tell you, love your enemies and pray for those who persecute you,
- (WNT): But I command you all, love your enemies, and pray for your persecutors;
- (Comp): This great scientific law was also voiced by Solomon: "If thine enemy be hungry, give him

bread to eat; and if he be thirsty, give him water to drink:" (Proverbs 25:21.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:44.

Matthew 5:45

- (A.V.): That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
- (SNT): that ye may be the children of your Father that is in heaven, who causeth his sun to rise upon the good and upon the bad, and sendeth his rain upon the righteous and upon the un-righteous.
- (NNT): that ye may become sons of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
- (JMT): that you may be sons of your Father in heaven: he makes his sun rise on the evil and the good, and sends rain on the just and the unjust.
- (WNT): that so you may become true sons of your Father in Heaven; for He causes His sun to rise on the wicked as well as the good, and sends rain upon those who do right and those who do wrong.
- (Comp): David declared: "The LORD *is* good to all: and his tender mercies *are* over all his works." (Psalms 145:9.)

Matthew 5:46

- (A.V.): For if ye love them which love you, what reward have ye? do not even the publicans the same?
- (SNT): For, if ye love them that love you, what reward have ye? Do not even the publicans do this?
- (NNT): For if ye love those who love you, what reward have ye? Do not even the publicans the same?
- (JMT): For if you love only those who love you, what reward do you get for that? do not the very taxgatherers do as much?
- (WNT): For if you love only those who love you, what reward have you earned? Do not even the tax-gatherers do that?
- (Comp): James Morrison writes of the "publican": "*The taxgatherers, or tollers* as Sir John Cheke has it; that is, the collectors of the public revenues of the Roman empire. That part of the revenues that was derived from the taxes, or tolls, laid upon the incomes and commodities of the Jews was so obnoxious to that people that none but the most unscrupulous and irreverent of the population would accept the post of taxgatherers. Hence these taxgatherers were not only intensely hated by the people, they were often intensely hateful in their character. Even they however, with all their hateful selfishness, loved those who loved them. And "Christianity", as Matthew Henry remarks, "is more than humanity".

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:46.

Matthew 5:47

- (A.V.): And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?
- (SNT): And if ye salute your brethren only, what do ye that is not common? Do not even publicans do this?
- (NNT): And if ye salute your brethren only, what do ye that excelleth? Do not even the heathen the same?
- (JMT): and if you only salute your friends, what is special about that? do not the very pagans do as much?
- (WNT): And if you salute only your near relatives, what praise is due to you? Do not even the Gentiles do the same?
- (Comp): Even the old Judaic law provided for such love: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (Exodus 23:4, 5.)

Matthew 5:48

- (A.V.): Be ye therefore perfect, even as your Father which is in heaven is perfect.

- (SNT): Be ye therefore perfect; even as your Father who is in heaven is perfect.
- (NNT): Be ye therefore perfect, as your heavenly Father is perfect.
- (JMT): *You must be perfect* as your heavenly Father is perfect.
- (WNT): You however are to be complete in goodness, as your Heavenly Father is complete.
- (Comp): This demand was given once before, and this time to faithful Abraham: "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect." (Genesis 17:1.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 5:48.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 5:48.

CHAPTER VI.

Matthew 6:1

- (A.V.): Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- (SNT): Be cautious in your alms-giving, not to perform it before men, so that ye may be seen of them: otherwise, ye have no reward from your Father who is in heaven.
- (NNT): But take heed that ye do not your righteousness before men, to be seen by them; otherwise ye have no reward with your Father who is in heaven.
- (JMT): TAKE care not to practise your charity before men in order to be noticed; otherwise you get no reward from your Father in heaven.
- (WNT): "But beware of doing your good actions in the sight of men, in order to attract their gaze; if you do, there is no reward for you with your Father who is in Heaven. (*Notes: "Good actions;" literally 'righteousness.' This consisted, according to the teaching of the Scribes, in almsgiving (see verse 2), prayer (verse 5), and fasting (verse 16). Hatch has some interesting remarks on the word (Biblical Greek, p. 50), but he has forgotten that there is no word in the Hebrew of the Old Testament that definitely signifies 'alms.'*)
- (Comp): Vincent explains this preposition "of": "The Authorized Version implies the *source* of the reward; but the preposition means *with, by the side of*; so that the true sense is, *reserved*

for you and awaiting you by the side of your Father."

Matthew 6:2

- (A.V.): Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
- (SNT): Therefore, when thou doest alms thou shalt not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may get praise from men. Verily I say to you, They have gotten their reward.
(Notes: "trumpet," or as the Syriac gives, 'a horn.')
- (NNT): Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Truly do I say to you, They have received their reward.
- (JMT): No, When you give alms, make no flourish of trumpets like the hypocrites in the synagogues and the streets, so as to win applause from men; I tell you truly, they do get their reward.
- (WNT): 'When you give in charity, never blow a trumpet before you as the hypocrites do in the synagogues and streets in order that their praises may be sung by men. I solemnly tell you that they already have their reward.
(Notes: "They already have their reward;" so too in verse 16 and in Luke 6:24. The same verb is similarly used in Phil. 4:18 and Philem. 15. Granville Penn's rendering, 'they are far from their reward,' is alto-

gether inadmissible, when the verb, as here, is in the active voice and governs the accusative.)

(Comp): Scholars find no trace of this custom referred to in the text. They accept the reference as figurative. Vincent writes: "It is just possible that the figure may have been suggested by the 'trumpets' of the temple treasury—thirteen trumpet-shaped chests to receive the contributions of worshippers."

Cobern, in his "New Archeological Discoveries", writes: "No one, unless he has had the same experience, can even imagine the excitement which comes to the student who, when looking over a mass of blurred and broken papyri, suddenly catches sight of some well-known Biblical term. Such excitement came to the writer not an hour ago, when as he examined certain ancient scraps which he had recently obtained in the Fayum and which likely no one had ever glanced at before except the fellaheen, he caught sight of the word ("wages"). This word is found three times repeated by Jesus in the phrase 'they have their reward' (Matthew 6:2, 5, 16). Now the verb, used here in connection with this term, is found scores of times in the papyri in the sense of 'receipt in full'. It is a technical expression which Deissmann first recognized as giving a new and most vivid meaning to the words of Jesus. He was speaking of the long prayers which the Pharisees made on the corners of the streets 'to be seen of man,' and with quiet irony he says of them: 'Verily

they have received in full their reward'—that is, they need not expect any answer to their prayers from God, since they pray to be seen of men. They have 'received in full' the answer to their prayer when men look at them as they pray!"

Matthew 6:3

- (A.V.): But when thou doest alms, let not thy left hand know what thy right hand doeth:
- (SNT): But thou, when doing alms, let not thy left hand know what thy right hand doeth:
- (NNT): But when thou doest alms, let not thy left hand know what thy right hand doeth;
- (JMT): When you give alms, do not let your left hand know what your right hand is doing,
- (WNT): But when you are giving in charity, let not your left hand perceive what your right hand is doing, (*Notes: "charity;" of course in our 20th century sense of the word.*)
- (Comp): We quote from Ellicott: "LET NOT THY LEFT HAND KNOW.—The phrase was probably proverbial, and indicates, in the form of free hyperbole, extremest secrecy. It is possible that there may be some reference to the practice of using the right hand in offering gifts at the altar. The symbolical application, though an afterthought, is yet suggestive. The 'right hand' is the higher spiritual element in us that leads to acts of true charity, the 'left' is the baser, self-seeking nature. We ought, as it were, to set a barrier between the two, as far as possible, that is, to exclude that min-

gling of motives, which is at least the beginning of evil."

Matthew 6:4

- (A.V.): That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
- (SNT): that thy alms may be in secret. And thy Father, who seeth in secret, will reward thee openly.
- (NNT): that thine alms may be in secret; and thy Father, who seeth in secret, will reward thee.
- (JMT): so as to keep your alms secret; then your Father who sees what is secret will reward you openly.
- (WNT): that your charities may be in secret; and then your Father—He who sees in secret—will recompense you.
- (Comp): Chrysostom wisely remarks: "The trumpet stands for every act or word that tends to a display of our works; for instance, to do alms if we know that some other person is looking on, or at the request of another, or to a person of such condition that he may make us return; and unless in such cases not to do them. Yea, even if in some secret place they are done with intent to be thought praiseworthy, then is the trumpet sounded."

Matthew 6:5

- (A.V.): And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of

the streets, that they may be seen of men.
Verily I say unto you, They have their reward.

(SNT): And when thou prayest, thou shalt not be like the hypocrites, who are fond of standing up in the synagogues and at the corners of streets to pray, so that they may be seen by people. Verily I say to you, They have gotten their reward. (*Notes: "people," Or as the Syriac gives, 'the sons of men.'*)

(NNT): And when ye pray, ye shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen by men. Truly do I say to you, They have received their reward.

(JMT): Also, when you pray, you must not be like the hypocrites, for they like to stand and pray in the synagogues and at the street-corners, so as to be seen by men; I tell you truly, they do get their reward.

(WNT): "And when praying, you must not be like the hypocrites. They are fond of standing and praying in the synagogues or at the corners of the wider streets, in order that men may see them. I solemnly tell you that they already have their reward.

(Comp): Ellicott's note gives the full force of this text: "STANDING IN THE SYNAGOGUES.—The Jewish custom, more or less prevalent throughout the East, and for a time retained at certain seasons in the Christian Church, was to pray standing, with outstretched, uplifted hands, and there was nothing in the at-

titude as such that made it an act of ostentatious devotion; nor would there have been any ostentation in thus joining in the common prayer of the congregation assembled in the synagogue. What our Lord's words point to, was the custom of going into the synagogue, as men go now into the churches of Latin Christendom, to offer private devotion (as e. g., in the parable of the Pharisee and the publican), and of doing this so as to attract notice, the worshipper standing apart as if absorbed in prayer, while secretly glancing round to watch the impression which he might be making on others who were looking on."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100. Matthew 6:5.

Matthew 6:6

- (A.V.): But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- (SNT): But thou, when thou prayest, enter into thy closet and close the door, and pray to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee openly.
- (NNT): But do thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee.

(JMT): When you pray, *go into your room and shut the door, pray to your Father who is in secret, and your Father who sees what is secret will reward you.*

(WNT): But you, whenever you pray, go into your own room and shut the door: then pray to your Father who is in secret, and your Father—He who sees in secret—will recompense you.

(Comp): There is an obvious reference in this text to the words of Isaiah: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isaiah 26:20.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:6.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 6:6.

Matthew 6:7

(A.V.): But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

(SNT): And when ye pray, be not garrulous like the heathen; for they expect to be heard for their abundance of words.

(NNT): But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for the multitude of their words.

- (JMT): Do not pray by idle rote like pagans, for they suppose they will be heard the more they say;
- (WNT): "And when praying, do not use needless repetitions as the Gentiles do, for they expect to be listened to because of their multitude of words.
- (Comp): Ellicott writes of this text: "USE NOT VAIN REPETITIONS.—The Greek word has a force but feebly rendered in the English. Formed from a word which reproduces the repeated attempts of the stammerer to clothe his thoughts in words, it might be almost rendered, 'Do not stutter out your prayers, do not babble them over.' The words describe only too faithfully the act of prayer when it becomes mechanical. The devotion of the rosary, in which every bead is connected with a Pater Noster or an Ave Maria, does but reproduce the eighteen prayers of the Rabbis, which they held it to be an act of religion to repeat."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:7.

Matthew 6:8

- (A.V.): Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
- (SNT): Therefore, be not like them; for your Father knoweth what is needful for you, before ye ask him. (*Notes: "him," or, 'it.'*)
- (NNT): Be not ye therefore like them; for your

Father knoweth what things ye have need of, before ye ask him.

(JMT): you must not copy them; your Father knows your needs before you ask him.

(WNT): Do not, however, imitate them; for your Father knows what things you need before ever you ask Him.

(Comp): Jerome voices the early Christian thought on this text: "On this there starts up a heresy of certain Philosophers who taught the mistaken dogma, that if God knows for what we shall pray, and, before we ask, knows what we need, our prayer is needlessly made to one who has such knowledge. To such we shortly reply, That in our prayers we do not instruct, but entreat; it is one thing to inform the ignorant, another to beg of the understanding: the first were to teach; the latter is to perform a service of duty."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:8.

Matthew 6:9

(A.V.): After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

(SNT): In this manner, therefore, pray ye: Our Father who art in heaven, hallowed be thy name:

(NNT): After this manner therefore pray ye:—Our Father, who art in heaven, hallowed by thy name;

(JMT): Let this be how you pray: 'Our Father in heaven, thy name be revered,

(WNT): "In this manner therefore pray: 'Our Father who art in Heaven, may Thy name be kept holy;

(Comp): Chrysostom comments thus: "*Which art in heaven* is added, that we may know that we have a heavenly Father, and may blush to immerse ourselves wholly in earthly things when we have a Father in heaven."

This text is akin in thought to David's line: "O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens." (Psalms 8:1.)

Ellicott writes: "The words 'Jehovah, hallowed be His name,' were familiar enough to all Israelites, and are found in many of their prayers, but here the position of the petition gives a new meaning to it, and makes it the key to all that follows."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:9.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 6:9.

Matthew 6:10

(A.V.): Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

(SNT): Thy kingdom come: Thy will be done; as in heaven, so on earth:

- (NNT): thy kingdom come; thy will be done on earth as it is in heaven;
- (JMT): thy Reign begin, thy will be done on earth as in heaven!
- (WNT): let Thy kingdom come; let Thy will be done, as in heaven so on earth; (*Notes: "Will;" Or 'pleasure.'*)
- (Comp): Augustine writes: "This is not so said as though God did not now reign on earth, or had not reigned over it always. *Come*, must therefore be taken for *be manifested to men*." See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:10.
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 6:10.

Matthew 6:11

- (A.V.): Give us this day our daily bread.
- (SNT): Give us our needful bread, this day:
- (NNT): give us this day our daily bread; (*Notes: "our daily bread." Otherwise, 'our needful bread.'*)
- (JMT): give us to-day our bread for the morrow,
- (WNT): give us to-day our bread for the day; (*Notes: "For the day;" More literally 'for the day now coming on.' It should be remembered that this prayer was taught by our Lord, who was a Jew, to His disciples who were Jews, and that according to Jewish reckoning the day begins at sunset. This petition is therefore*

not only appropriate in the morning, as referring to the supply of our necessities till nightfall, but also in the evening, as embracing all the time till the next evening.)

(Comp): The Greek word translated "daily" has greatly puzzled scholars. It is compounded of the words meaning "PROPER *or* SUFFICIENT *for support.*" This word occurs no where else except in the parallel passage in Luke 11:3.

The ancient Christian teachers claimed that Matthew coined this word to convey the exact meaning of our Master.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:11.

Matthew 6:12

(A.V.): And forgive us our debts, as we forgive our debtors.

(SNT): And forgive us our debts, as we forgive our debtors:

(NNT): and forgive us our debts, as we also have forgiven our debtors;

(JMT): and forgive us our debts as we ourselves have forgiven our debtors,

(WNT): and forgive us our short-comings, as we also have forgiven those who have failed in their duty towards us;

(Comp): The Greek word rendered "forgive" implies the scientific sense of "send away" or "dismiss". The Revised Version brings out the only condition wherein man can scientifically "dismiss" the belief of "debt" (or sin, as Luke

gives it): "And forgive us our debts, as we also have forgiven our debtors."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:12.

Matthew 6:13

- (A.V.): And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
- (SNT): And bring us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever: Amen. (*Notes: "power," or, 'might.'*)
- (NNT): and lead us not into temptation, but deliver us from evil. (*Notes: "from evil;" Or, 'from the Evil One.'*)
- (JMT): and lead us not into temptation but deliver us from evil.'
- (WNT): and bring us not into temptation, but rescue us from the Evil one.' (*Notes: "From the Evil one;" Or possibly 'from evil;' but in that case 'out of,' as used with the same verb in 2 Pet. 2:9, might have been expected rather than 'from.' Such is the usage of the Greek language. (See, for example, Herodotus 1:87.) As to the doxology which in later manuscripts is found at the end of the Lord's Prayer, the statement of Alford that "we find absolutely no trace of it in early times" is inexact: it does occur in an imperfect form in the one existing MS. of The Teaching of the Apostles. (This most interesting book, however, had not been discovered when Alford wrote.) Still the balance of evidence as to the authenticity of the doxology is overwhelmingly against it.)*

(Comp): Vincent writes of this word "temptation": "It is a mistake to define this word as only *solicitation to evil*. It means *trial* of any kind, without reference to its moral quality. Thus, Gen. xxii. 1 (Septuagint Version), 'God did *tempt* Abraham;' 'This he said to *prove* him' (John vi. 6); Paul and Timothy *assayed* to go to Bithynia (Acts xvi. 7); '*Examine* yourselves' (2 Cor. xiii. 5). Here, generally of all situations and circumstances which furnish an occasion for sin. We cannot pray God not to tempt us to sin, 'for God cannot be tempted with evil, neither tempteth he any man' (James i. 13)."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:13.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 6:13.

Matthew 6:14

- (A.V.): For if ye forgive men their trespasses, your heavenly Father will also forgive you;
- (SNT): For if ye forgive men their faults, your Father who is in heaven will also forgive you.
- (NNT): For if ye forgive men their trespasses, your heavenly Father will also forgive you;
- (JMT): For if you forgive men their trespasses, then your heavenly Father will forgive you;
- (WNT): "For if you forgive others their offences, your Heavenly Father will forgive you also;

- (Comp): William Bruce writes: "Forgiveness must not be an act merely, but a state—an abiding disposition to give to others that which we seek for ourselves."

Matthew 6:15

- (A.V.): But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- (SNT): But if ye shall not forgive men, your Father also forgiveth not you your faults.
- (NNT): but if ye do not forgive men, neither will your Father forgive your trespasses.
- (JMT): but if you do not forgive men, your Father will not forgive your trespasses either.
- (WNT): but if you do not forgive others their offences, neither will your Father forgive yours.
- (Comp): Solomon's thought was: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (Proverbs 21:13.)

Matthew 6:16

- (A.V.): Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
- (SNT): And when ye fast, be not sad like the hypocrites. For they distort their faces, that they may be seen of men to fast. Verily I say to you, they have gotten their reward.

- (NNT): Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to be fasting.. Truly do I say to you, They have received their reward.
- (JMT): When you fast, do not look gloomy like the hypocrites, for they look woe begone to let men see they are fasting; I tell you truly, they do get their reward.
- (WNT): "When any of you fast, never assume gloomy looks as the hypocrites do; for they disfigure their faces in order that it may be evident to men that they are fasting. I solemnly tell you that they already have their reward.
- (Comp): Vincent writes of the verb "disfigure": "The idea is rather *conceal* than *disfigure*. There is a play upon this word and the Greek word (*they may appear*) which is untranslatable into English: they *conceal* or *mask* their true visage that they may *appear* unto men. The allusion is to the outward signs of humiliation which often accompanied fasting, such as being unwashed and unshaven and unanointed. 'Avoid', says Christ, 'the squalor of the unwashed face and of the unkempt hair and beard, and the rather anoint thy head and wash thy face, so as to *appear* not unto men, but unto God as fasting.' Wycliffe's rendering is peculiar: *They put their faces out of kindly terms.*"

A. B. Bruce gives the following concerning fasting: "Fasting, like prayer, was reduced to a system; twice a week in ordinary Phar-

isaic practice: Thursday and Monday (ascent and descent of Moses on Sinai), artificial gloom was inevitable under such circumstances."

Matthew 6:17

- (A.V.): But thou, when thou fastest, anoint thine head, and wash thy face;
- (SNT): But, when thou fastest, wash thou thy face, and anoint thy head:
- (NNT): But do thou, when thou fastest, anoint thy head, and wash thy face;
- (JMT): But when you fast, anoint your head and wash your face,
- (WNT): But, whenever you fast, pour perfume on your hair and wash your face, (*Notes: "Perfume;" the use of highly scented oil or pomade, sometimes very costly, was customary among the Greeks and Romans; and therefore not unusual among the Jews in the time of our Lord. "Christ's great command is to do the hardest things for His sake as if we liked them." (E. Thring).—Ed.*)
- (Comp): Ellicott writes: "ANOINT THINE HEAD, AND WASH THY FACE.—Both these acts were rigidly prohibited by the traditions of the Elders on the Day of Atonement, and by implication on other fast days also. They were the outward signs of joy (Eccles. ix. 8), and were therefore looked on as unsuitable for a time of mourning. The disciples of Christ were to hide their contrition and self-discipline, and even when the heart knew its own bitterness were to be blithe and cheerful, opening their griefs only to their Father in heaven."

Matthew 6:18

- (A.V.): That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
- (SNT): that thou mayest not be seen by men as a faster, but by thy Father who is in secret: and thy Father who seeth in secret, will recompense thee.
- (NNT): that thou appear not to men to be fasting, but to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee.
- (JMT): so that your fast may be seen not by men but by your Father who is in secret, and your Father who sees what is secret will reward you.
- (WNT): that it may not be apparent to men that you are fasting, but to your Father who is in secret; and your Father—He who sees in secret—will recompense you.
- (Comp): Augustine writes: "Now: anointing the head has some reference to rejoicing. Let him therefore joy within himself because of his fasting, who in fasting turns himself from doing the will of the world, that he may be subject to Christ."

Matthew 6:19

- (A.V.): Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
- (SNT): Lay not up for yourselves treasures on the

earth, where moth and rust spoil, and where thieves dig through and steal.

(NNT): Lay not up for yourselves treasures on earth, where the moth and rust consume, and where thieves break through and steal;

(JMT): Store up no treasures for yourselves on earth, where moth and rust corrode, where thieves break in and steal:

(WNT): "Do not lay up stores of wealth for yourselves on earth, where the moth and wear-and-tear destroy, and where thieves break in and steal. (*Notes: "Wear-and-tear," so Alford. Or, 'rust.' "Break in," literally 'dig through' (the wall).)*)

(Comp): The Greek word rendered "rust" comes from a verb meaning "to eat". "Corrupt" conveys in the original the sense of "consuming" or "concealing". As Vincent put it: "The rust consumes, and therefore *causes it to disappear.*"

The expression "break through" is literally—"dig through".

The houses were commonly made of clay, and thieves "dug" through to obtain their loot. The Greek name for "burglar" is therefore "wall digger".

Matthew 6:20

(A.V.): But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

(SNT): But lay up for yourselves treasures in heaven, where no moth and no rust can spoil, and no thieves dig through nor steal.

- (NNT): but lay up for yourselves treasures in heaven, where neither moth nor rust consumeth, and where thieves do not break through nor steal.
- (JMT): store up treasures for yourselves in heaven, where neither moth nor rust corrode, where thieves do not break in and steal.
- (WNT): But amass wealth for yourselves in Heaven, where neither the moth nor wear-and-tear destroys, and where thieves do not break in and steal.
- (Comp): Lange writes: "Having shown how the Pharisees by their false spirituality sought to lay up for themselves treasures in a figurative sense, the Lord next exhibits their hypocrisy and worldliness in seeking to gather treasures in the literal sense. Our attention is first directed to the *place* where genuine treasures are to be found, viz., heaven, where God reveals Himself, and where all is eternal. The *kind* of treasures is in accordance with their *place*, or with heaven. Similarly, these treasures must be gathered in a heavenly *manner*—by kindness, by spiritual fellowship with God, by self-denial; in short, by a surrender to our Father who is in heaven."

Matthew 6:21

- (A.V.): For where your treasure is, there will your heart be also.
- (SNT): For where your treasure is, there will your heart also be.
- (NNT): For where thy treasure is, there will thy heart be also.

(JMT): For where your treasure lies, your heart will lie there too.

(WNT): For where your wealth is, there also will your heart be.

(Comp): Chrysostom writes: "But forasmuch as not every earthly treasure is destroyed by rust or moth, or carried away by thieves, He therefore brings in another motive, *For where your treasure is, there will your heart be also.* As much as to say; Though none of these former losses should befall you, you will yet sustain no small loss by attaching your affections to things beneath, and becoming a slave to them, and in falling from Heaven, and being unable to think of any lofty thing."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:21.

Matthew 6:22

(A.V.): The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

(SNT): The lamp of the body is the eye. If therefore thy eye shall be sound, thy whole body will be luminous. (*Notes: "lamp," or 'light.' "Sound," or, 'simple.'*)

(NNT): The eye is the lamp of the body. If thine eye be clear, thy whole body will be in light;

(JMT): The eye is the lamp of the body: so, if your Eye is generous, the whole of your body will be illumined,

(WNT): "The eye is the lamp of the body. If then your eyesight is good, your whole body will be well lighted; (Notes: "Eyesight;" literally 'eye.')

(Comp): Vincent writes of this adjective "single": "The picture underlying this adjective is that of a piece of cloth or other material, neatly folded *once*, and without a variety of complicated folds. Hence the idea of *simplicity* or *singleness* (compare *simplicity* from the Latin *simplex*; *semel*, *once*; *plicare*, *to fold*). So, in a moral sense, *artless*, *plain*, *pure*. Here *sound*, as opposed to *evil* or *diseased*. Possibly with reference to the double-mindedness and indecision condemned in ver. 24."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:22.

Matthew 6:23

(A.V.): But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

(SNT): But if thy eye shall be diseased, thy whole body will be dark. If then the light that is in thee be darkness, how great will be thy darkness!

(NNT): but if thine eye be disordered, thy whole body will be in darkness. If then the light that is within thee is darkness, how great that darkness!

(JMT): but if your Eye is selfish, the whole of your

body will be darkened. And if your very light turns dark, then—what a darkness it is!

(WNT): but if your eyesight is bad, your whole body will be dark. If however the very light within you is darkness, how dense must the darkness be! (Notes: "Eyesight," literally 'eye'.)

(Comp): We quote from Vincent: "Seneca, in one of his letters, tells of an idiot slave in his house, who had suddenly become blind. "Now, incredible as the story seems, it is really true that she is unconscious of her blindness, and consequently begs her attendant to go elsewhere because the house is dark. But you may be sure that this, at which we laugh in her, happens to us all; no one understands that he is avaricious or covetous. The blind seek for a guide; *we* wander about without a guide."

Chrysostom gives this sense of the text: "Having spoken of bringing the understanding into captivity because it was not easy to be understood of many, He transfers it to a sensible instance, saying, *The light of thy body is thy eye*. As though He had said, If you do not know what is meant by the loss of the understanding, learn a parable of the bodily members; for what the eye is to the body, that the understanding is to the soul. As by the loss of the eyes we lose much of the use of the other limbs, so when the understanding is corrupted, your life is filled with many evils."

See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1100,
Matthew 6:23.

Matthew 6:24

- (A.V.): No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- (SNT): No man can serve two masters: for either he will hate the one and love the other, or he will honor the one and neglect the other. Ye cannot serve God and mammon. (*Notes: "masters," or as the Syriac gives, 'lords.'*)
- (NNT): No one can serve two masters; for either he will hate one, and love the other; or else he will cleave to one, and despise the other. Ye cannot serve God and mammon.
- (JMT): No one can serve two masters: either he will hate one and love the other, or else he will stand by the one and despise the other—you cannot serve both God and Mammon.
- (WNT): "No man can be the bond servant of two masters; for either he will dislike one and like the other, or he will attach himself to one and think slightly of the other. You cannot be the bondservants both of God and of gold. (*Notes: "Gold;" literally 'Mammon.' The word occurs also in Luke 16:9, 11, 13.*)
- (Comp): Vincent claims that the Greek word rendered "other" implies a distinction in "quality rather than *numerical* distinction."
- Jerome writes: "*Mammon*—riches are so termed in Syriac. Let the covetous man who

is called by the Christian name, hear this, that he cannot serve both Christ and riches. Yet He said not, he who has riches, but, he who is the servant of riches. For he who is the slave of money, guards his money as a slave; but he who has thrown off the yoke of his slavery, dispenses them as a master."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:24.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 6:24.

Matthew 6:25

- (A.V.): Therefore I say unto you, Take no thought for your life; what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
- (SNT): Therefore I say to you: Be not anxious about your life, what ye shall eat, and what ye shall drink; nor about your body, how ye shall clothe yourselves. Is not the life more important than food, and the body than raiment?
- (NNT): Therefore I say to you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment?
- (JMT): Therefore I tell you, do not trouble about what you are to eat or drink in life, nor about what you are to put on your body; surely life

means more than food, surely the body means more than clothes!

(WNT): For this reason I charge you not to be over-anxious about your lives, inquiring what you are to eat or what you are to drink, nor yet about your bodies, inquiring what clothes you are to put on. Is not the life more precious than its food, and the body than its clothing?

(Comp): We give Lange's famous review of this text: "Anxiety, which is distrust of God, is the source of avarice. Accordingly, the following sins follow each other in regular genealogy: 1. Anxious care, distrust of God, commencement of apostasy; 2. avarice, and service of mammon, along with spurious and merely external service of God; 3. hypocrisy, and further development of external service into religious parade before men.—Again anxious care itself springs from evil inclination and vanity, from worldliness (*What shall we eat, etc.?*),—which marks the beginning of apostasy from God. The word rendered *to take thought*, denotes not merely "anxious care", which would be a tautology, but inordinate or solicitous concern or grief beyond our immediate wants, calling, or daily occupation; hence it is in reality to weaken one's hands in prospect of the work before us, or *the direct opposite of carefulness.*"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 6:25.

See Concordance to Miscellaneous Writings

and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100. Matthew 6:25.

Matthew 6:26

- (A.V.): Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- (SNT): Look at the birds of heaven; which sow not, and reap not, and gather not into storehouses, but your Father who is in heaven feedeth them. Are not ye more important than they? (*Notes: "but," or, 'and.'* "Important," or, 'superior to.')
- (NNT): Behold the birds of the air, that they sow not, nor reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much greater value than they?
- (JMT): Look at the wild birds; they sow not, they reap not, they gather nothing in granaries, and yet your heavenly Father feeds them. Are you not worth more than birds?
- (WNT): Look at the birds which fly in the air: they do not sow or reap or store up in barns, but your Heavenly Father feeds them: are not you of much greater value than they?
- (Comp): Lange writes: "THE FOWLS OF THE AIR (Literally: THE SKY or HEAVEN).—which fly along the heavens,—that is, appear separated from earth and its provisions, and yet fly so cheerily."

Clarke also writes: "*They sow not, neither do*

they reap. There is a saying among the Rab-
bins almost similar to this—"Hast thou ever
seen a beast or a fowl that had a workshop?
yet they are fed without labour and without
anxiety. They were created for the service
of man, and man was created that he might
serve his Creator. Man also would have been
supported without labour and anxiety, had he
not corrupted his ways. Hast thou ever seen a
lion carrying burdens, a *stag* gathering sum-
mer fruits, a *fox* selling merchandize, or a
wolf selling oil, that they might thus gain
their support? And yet they are fed without
care or labour. Arguing therefore from the
less to the greater, if *they* which were created
that they might serve *me*, are nourished with-
out labour and anxiety, how much more *I*, who
have been created that I might serve my
Maker! What therefore is the cause, why I
should be obliged to labour in order to get
my daily bread? Answer, Sin.' "

Matthew 6:27

- (A.V.): Which of you by taking thought can add one cubit unto his stature?
- (SNT): And who of you that shall be anxious, can add to his stature a cubit?
- (NNT): But who of you by anxious thought can add to his life one cubit?
- (JMT): Which of you can add an ell to his height by troubling about it?
- (WNT): Which of you by being over-anxious can add a single foot to his height? (*Notes: "A single*

foot;” literally ‘one cubit.’ In Hebrew and in Classical and Hellenistic Greek (as always in French and most modern European languages) the first cardinal numeral is sometimes used with a weakened force as equivalent to our indefinite article. Possibly however the true sense is ‘can add a single moment to his appointed span of life.’ Not one person in ten thousand wishes to add eighteen inches to his stature, but many would gladly prolong their lives.—Ed.)

(Comp): The Greek word translated “cubit” conveys either sense—“stature,” or “duration”. The latter meaning is now generally accepted.

Chrysostom reviews the text thus: “For it is God who day by day works the growth of your body, yourself not feeling it. If then the Providence of God works thus daily in your very body, how shall that same Providence withhold from working in necessities of life? And if by taking thought you cannot add the smallest part to your body, how shall you by taking thought be altogether saved?”

Augustine also writes: “Or it may be connected with what follows it; as though He should say, It was not by our care that our body was brought to its present stature; so that we may know that if we desired to add one cubit to it, we should not be able. Leave then the care of clothing that body to Him who made it grow to its present stature.”

Matthew 6:28

(A.V.): And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

- (SNT): And about raiment, why are ye anxious? Consider the lilies of the desert, in what manner they grow. They toil not; and they spin not. (*Notes: "desert," or, 'the wild lilies.'*)
- (NNT): And why are ye anxious about raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin;
- (JMT): And why should your trouble over clothing? Look how the lilies of the field grow; they neither toil nor spin,
- (WNT): And why be anxious about clothing? Learn a lesson from the wild lilies. Watch their growth. They neither toil nor spin, (*Notes: "Lilies. Watch their growth;" literally 'lilies—how they grow.' "Toil;" As men do. "Spin;" As women do.*)
- (Comp): W. M. Thomson writes: "The Huleh lily is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. When I met this incomparable flower, in all its loveliness, among the oak woods around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth, I felt assured that it was to this He referred. We call it Huleh lily, because it was here that it was first discovered."

Matthew 6:29

- (A.V.): And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

- (SNT): Yet I say to you, that not even Solomon in all his glory, was arrayed like one of them.
(Notes: "arrayed," or as the Syriac gives, 'clothed.')
- (NNT): and yet I say to you, that not even Solomon in all his glory was arrayed like one of these.
- (JMT): and yet, I tell you, even Solomon in all his grandeur was never robed like one of them.
- (WNT): and yet I tell you that not even Solomon in all his magnificence could array himself like one of these.
- (Comp): Lange declares: "Solomon was to the Jewish mind the highest representative of human glory."

Matthew 6:30

- (A.V.): Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?
- (SNT): And if God so clothe the grass of the field, which exists to-day, and to-morrow falls into the oven, will he not much more [clothe] you, ye small in faith?
- (NNT): And if God so clothes the herbage of the field, which to-day is, and to-morrow is cast into an oven, will he not much more clothe you, O ye of little faith?
- (JMT): Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him!

(WNT): And if God so clothes the wild herbage which to-day flourishes and to-morrow is thrown into the oven, is it not much more certain that He will clothe you, you men of little faith?
(Notes: "Oven;" The Eastern oven is a hole in the ground, about the size of a large jar. Its sides are plastered with cement, and it is heated by having grass, thorns, or dry twigs thrown into it and set fire to. —Ed.)

(Comp): We quote Chrysostom: "He calls them no more lilies, but *the grass of the field*, to shew their small worth; and adds moreover another cause of their small value; *which to-day is*. And He said not, *and to-morrow is not*, but what is yet a greater fall, *is cast into the oven*." The "ovens" referred to were made of clay. The fuel was dried grass and stalks of flowers. See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 6:30.

Matthew 6:31

(A.V.): Therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(SNT): Therefore be not anxious; nor say, What shall we eat, or what shall we drink, or wherewith be clothed?

(NNT): Therefore be not anxious, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed?

(JMT): Do not be troubled, then, and cry, 'What are

we to eat?' or 'what are we to drink?' or 'how are we to be clothed?'

(WNT): Do not be over-anxious, therefore, asking 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' (*Notes: "Over-anxious;" The form of the verb in these two verses bears a meaning that differs by a shade from that in verse 25. In verse 25 the sense is 'not to cherish solicitude,' in verses 31, 35, 'Admit no solicitude,' that is, 'Do not ever begin to be anxious.'*")

(Comp): Chrysostom writes: "Since their belief is that it is Fortune and not Providence that has place in human affairs, and think not that their lives are directed by God's counsel, but follow the uncertain chance, they accordingly fear and despair, as having none to guide them."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 6:31.

Matthew 6:32

(A.V.): (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

(SNT): For, all these things the people of the world seek after. And your Father, who is in heaven, knoweth that all these things are needful to you.

(NNT): For after all these things do the gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

(JMT): (pagans make all that their aim in life) for

your heavenly Father knows quite well you need all that.

(WNT): For all these are questions that Gentiles are always asking; but your Heavenly Father knows that you need these things—all of them.
(Notes: "but;" literally 'for.')

(Comp): Lange writes: "AFTER ALL THESE THINGS DO THE GENTILES SEEK.—Such is the essential feature of heathenism; and this worldliness led to their apostasy, polytheism, and idolatry. It deserves notice, that Christ here refers for the third time to the Gentiles, since the Pharisees made it their special boast that they were free from all heathen contamination. But the very extreme of their traditionalism led them into heathen views and practices."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100. Matthew 6:32.

Matthew 6:33

(A.V.): But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

(SNT): But seek ye first the kingdom of God, and his righteousness: and all these things shall be added to you.

(NNT): But seek first his kingdom, and his righteousness; and all these things will also be given you.

- (JMT): Seek God's Realm and his goodness, and all that will be yours over and above.
- (WNT): But make His Kingdom and righteousness your chief aim, and then these things shall all be given you in addition.
- (Comp): William Bruce writes: "*The kingdom of God*, as we have seen, is a phrase which denotes the government of the Lord's divine truth both in heaven and on earth; and *his righteousness* is a term expressive of his divine goodness, or of such goodness as owns him for its Author."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 6:33.

Matthew 6:34

- (A.V.): Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.
- (SNT): Therefore be not anxious about the morrow: for the morrow hath its own anxieties. Sufficient for the day, *is* its own evil.
- (NNT): Be not then anxious about the morrow; for the morrow will be anxious about itself. Sufficient for the day *is* the evil thereof.
- (JMT): So do not be troubled about to-morrow; to-morrow will take care of itself. The day's own trouble is quite enough for the day.
- (WNT): Do not be over-anxious, therefore, about to-

morrow, for to-morrow will bring its own cares. Enough for each day are its own troubles.

(Comp): We conclude the chapter with this quotation from William Bruce: "Resisting evil whenever it is present, we may rely that the Lord will never suffer it to prevail against us. Just as we rely on him, and combat in his strength, we shall prevail. But if we fall into doubts and anxieties, which always arise from the influence of our own selfhood, and yield to them, we shall not overcome."

CHAPTER VII.

Matthew 7:1

- (A.V.): Judge not, that ye be not judged.
- (SNT): Judge not, that ye be not judged.
- (NNT): Judge not, that ye be not judged.
- (JMT): Judge not, that you may not be judged yourselves;
- (WNT): "Judge not, that you may not be judged;
- (Comp): Isaiah records an example of false judgment:
"Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day." (Isaiah 65:5.)
See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 7:1.

Matthew 7:2

- (A.V.): For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
- (SNT): For with the judgment that ye judge, ye shall be judged; and by the measure that ye measure, shall it be measured to you.
- (NNT): For with what judgment ye judge, ye will be judged; and with what measure ye mete, it will be measured to you.
- (JMT): for as you judge so you will be judged, and the measure you deal out to others will be dealt out to yourselves.

(WNT): for your own judgement will be dealt—and your own measure meted—to yourselves.

(Comp): This is the law: "With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward." (Psalms 18:25, 26.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 7:2.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 7:2.

Matthew 7:3

(A.V.): And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

(SNT): And why observest thou the straw in thy brother's eye, and regardest not the beam that is in thine own eye?

(NNT): And why dost thou look at the mote that is in thy brother's eye, and not perceive the beam in thine own eye?

(JMT): Why do you note the splinter in your brother's eye and fail to see the plank in your own eye?

(WNT): And why do you look at the splinter in your brother's eye, and not notice the beam which is in your own eye? (*Notes: "Splinter...beam;" A striking instance of Oriental hyperbole.*)

(Comp): Vincent writes: "BEHOLDEST. Staring at *from without*, as one who does not see clearly."

"CONSIDEREST. A stronger word, *apprehendest from within*, what is already there."

Matthew 7:4

(A.V.): Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

(SNT): Or how canst thou say to thy brother, Allow me to pluck the straw from thy eye; and lo! a beam is in thy own eye.

(NNT): Or how wilt thou say to thy brother, Let me take the mote out of thine eye; when, lo! the beam is in thine own eye?

(JMT): How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye?

(WNT): Or how say to your brother, 'Allow me to take the splinter out of your eye,' while the beam is in your own eye?

(Comp): We quote again from Vincent: "The word *mote*, however, suggests *dust*; whereas the figure is that of a minute *chip* or *splinter*, of the same material with the beam. Wycliffe renders *festu*, with the explanation, *a little mote*. In explaining the passage it is well to remember that the obstruction to sight is of the same material in both cases. The man with a great *beam* in his eye, who therefore can see nothing accurately, proposes to re-

move the little splinter from his brother's eye, a delicate operation, requiring clear sight. The figure of a splinter to represent something painful or annoying is a common oriental one."

Matthew 7:5

- (A.V.): Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- (SNT): Thou hypocrite; pluck first the beam from thy own eye; and then thou wilt see clearly, to pluck the straw out of thy brother's eye.
- (NNT): Hypocrite! first cast the beam out of thine own eye; and then wilt thou see clearly to take the mote out of thy brother's eye:
- (JMT): You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.
- (WNT): Hypocrite, first take the beam out of your own eye, and then you will see clearly how to remove the splinter from your brother's eye.
- (Comp): We conclude this thought of our Master's with Vincent's remark: "SEE CLEARLY. The preposition, *through*, giving the sense of *thoroughness*. With the beam in thine eye thou *starest* at thy brother's little failing. Pull out the beam; then thou shalt *see clearly*, not only the fault itself, but how to help thy brother get rid of it."
- "TO CAST OUT. The Lord's words assume that the object of scrutiny is not only nor

mainly *detection*, but *correction*. Hence thou shalt see clearly, not the mote, but to *cast out* the mote."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 7:5.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 7:5.

Matthew 7:6

- (A.V.): Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- (SNT): Give not a holy thing to dogs: and cast not your pearls before swine; lest they tread them under their feet, and turn and lacerate you.
- (NNT): Give not that which is holy to dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn upon you and rend you.
- (JMT): Do not give dogs what is sacred and do not throw pearls before swine, in case they trample them under foot and turn to gore you.
- (WNT): "Give not that which is holy to the dogs, nor throw your pearls to the swine; otherwise they will trample them under their feet and then turn and attack you. (*Notes: "attack;" tearing you with their tusks.*)
- (Comp): Solomon writes: "Speak not in the ears of a

fool: for he will despise the wisdom of thy words." (Proverbs 23:9.)

Some scholars explain the text by the picture of a priest throwing a piece of meat intended for the altar to the numerous dogs wandering about:

Vincent writes: "PEARLS BEFORE SWINE. Another picture of a rich man wantonly throwing handfuls of small pearls to swine. Swine in Palestine were at best but half-tamed, the hog being an unclean animal. The wild boar haunts the Jordan valley to this day. Small pearls, called by jewellers *seed-pearls*, would resemble the pease or maize on which the swine feed. They would rush upon them when scattered, and, discovering the cheat, would trample upon them and turn their tusks upon the man who scattered them."

The Greek verb translated "rend" should read "break", which better characterizes the nature of a wound made by a tusk.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 7:6.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 7:6.

Matthew 7:7

(A.V.): Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

- (SNT): Ask, and it shall be given to you: seek, and ye shall find: knock, and it shall be opened to you.
- (NNT): Ask, and it will be given you; seek, and ye will find; knock, and the door will be opened to you.
- (JMT): Ask and the gift will be yours, seek and you will find, knock and the door will open to you;
- (WNT): "Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. (*Notes: "Ask—seek—knock," Or, 'Keep asking—seeking—knocking.'*)
- (Comp): An ancient writer gives this version of the text: "We ask with faith, we seek with hope, we knock with love. You must first ask that you may have; after that seek that you may find; and lastly, observe what you have found that you may enter in."

Matthew 7:8

- (A.V.): For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- (SNT): For, every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.
- (NNT): For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, the door will be opened.
- (JMT): for every one who asks receives, the seeker finds, the door is opened to anyone who knocks.
- (WNT): For it is always he who asks that receives, he

who seeks that finds, and he who knocks that has the door opened to him.

- (Comp): Lange writes: "FOR EVERY ONE THAT ASKETH, RECEIVETH.—Such, indeed, is the invariable rule. Perseverance in prosecuting that to which we may fairly lay claim, is generally crowned with success even among men. How much more, then, if our object be the kingdom of heaven, and our efforts those of prayer!"

Matthew 7:9

- (A.V.): Or what man is there of you, whom if his son ask bread, will he give him a stone?
- (SNT): For what man is there among you, of whom if his son ask bread, will he reach him a stone?
- (NNT): Or what man is there of you, who, if his son ask for bread, will give him a stone?
- (JMT): Why, which of you, when asked by his son for a loaf, will hand him a stone?
- (WNT): What man is there among you, who if his son shall ask him for bread will offer him a stone?
- (Comp): The Greek word rendered "bread" should read "loaf". This loaf in appearance resembled certain stones of the desert.

Matthew 7:10

- (A.V.): Or if he ask a fish, will he give him a serpent?
- (SNT): Or if he ask of him a fish, will he reach him a serpent?
- (NNT): or, if he ask for a fish, will give him a serpent?

- (JMT): Or, if he asks a fish, will you hand him a serpent?
- (WNT): Or if the son shall ask him for a fish will offer him a snake?
- (Comp): Rabanus writes of this text: "Bread which is the common food signifies charity, without which the other virtues are of no avail. The fish signifies faith, which is born of the water of baptism, is tossed in the midst of the waves of this life and yet lives. Luke adds a third thing, *an egg*, which signifies hope; for an egg is the hope of the animal. To charity, He opposes a *stone*, that is the hardness of hatred; to faith, a *serpent*, that is, the venom of treachery; to hope, a *scorpion*, that is, despair, which stings backward, as the scorpion."

Matthew 7:11

- (A.V.): If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
- (SNT): If ye then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him?
- (NNT): If ye then, though evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him!
- (JMT): Well, if for all your evil you know to give your children what is good, how much more

will your Father in heaven give good gifts to those who ask him?

(WNT): If you then, imperfect as you are, know how to give good gifts to your children, how much more will your Father in Heaven give good things to those who ask Him!

(Comp): We quote from Augustine: "He calls *evil* those who are lovers of this age; whence also the good things which they give are to be called good according to their sense who esteem them as good; nay, even in the nature of things they are goods, that is, temporal goods, and such as pertain to this weak life."

Matthew 7:12

(A.V.): Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

(SNT): Whatsoever ye would that men should do to you; so also do ye to them: for this is the law and the prophets.

(NNT): All things, then, whatever ye would that men should do to you, do ye also so to them; for this is the Law and the Prophets.

(JMT): Well then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets.

(WNT): Everything, therefore, be it what it may, that you would have men do to you, do you also the same to them; for in this the Law and the Prophets are summed up.

(Comp): This great law found its earliest articulation in

Leviticus: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD." (Leviticus 19:18.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 7:12.

Matthew 7:13

- (A.V.): Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
- (SNT): Enter ye in by the strait gate; for wide is the gate and broad the way which leadeth to destruction; and many are they that walk in it.
- (NNT): Enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction; and many are they who go in thereat. (*Notes: The words "is the gate" are inclosed in brackets by Tischendorf, to indicate that he regards them as of doubtful genuineness.*)
- (JMT): Enter by the narrow gate: for [the gate] is broad and the road is wide that leads to destruction, and many enter that way.
- (WNT): "Enter by the narrow gate; for wide is the gate and broad the road which leads to ruin, and many there are who enter by it; (*Notes: "The gate;" v. 1 omits these words.*)
- (Comp): Augustine writes: "The Lord had warned us above to have a heart single and pure with which to seek God; but as this belongs to but

few, He begins to speak of finding out wisdom. For the searching out and contemplation whereof there has been formed through all the foregoing such an eye as may discern the narrow way and strait gate; whence He adds, *Enter ye in at the strait gate.*"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 7:13.

Matthew 7:14

- (A.V.): Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
- (SNT): How small the gate and straitened the way that leadeth to life, and few they who find it!
- (NNT): For strait *is* the gate, and narrow the way, that leadeth to life; and few are they who find it.
- (JMT): But the road that leads to life is both narrow and close, and there are few who find it.
- (WNT): because narrow *is* the gate and contracted the road which leads to Life, and few are those who find it. (Notes: "Because narrow," or 'how' narrow.' "To Life;" or 'to the Life'.)
- (Comp): Cebes, a disciple of Socrates, wrote an allegory which contains a striking parallel to this text: "Seest thou not a certain small door, and a pathway before the door, in no way crowded, for only a very few travel that way, since it seems to lead through a pathless, rugged, and stony tract? That is the way that leadeth to true discipline."

Maximus of Tyre, who lived about 150 B. C., also writes: "There are many deceitful by-paths, most of which lead to precipices and pits, and there is a single narrow straight and rugged path, and few indeed are they who can travel by it."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100. Matthew 7:14.

Matthew 7:15

- (A.V.): Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- (SNT): Beware of false prophets; who come to you in the garb of sheep, but internally they are rapacious wolves.
- (NNT): Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.
- (JMT): Beware of false prophets; they come to you with the garb of sheep but at heart they are ravenous wolves.
- (WNT): Beware of the false teachers—men who come to you in sheep's fleeces, but beneath that disguise they are ravenous wolves. (*Notes: "Teachers;" literally 'prophets.'*)
- (Comp): Moses had given the Jews a similar warning: "IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to

pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul." (Deuteronomy 13:1-3.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 7:15.

Matthew 7:16

- (A.V.): Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- (SNT): And from their fruits ye shall know them. Do men gather grapes from thorn bushes; or figs from thistles?
- (NNT): Ye may know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- (JMT): You will know them by their fruit; do men gather grapes from thorns or figs from thistles?
- (WNT): By their fruits you will easily recognize them. Are grapes gathered from thorns or figs from brambles? (*Notes: "Thorns. Brambles;" Approximate renderings. The plants referred to are not known in England by these names.*)
- (Comp): Vincent writes: "YE SHALL KNOW. The compound verb indicates *full* knowledge."
See Concordance to Science and Health with

Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 7:16.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 7:16.

Matthew 7:17

- (A.V.): Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- (SNT): So every good tree beareth good fruits; but a bad tree beareth bad fruits.
- (NNT): So every good tree beareth good fruit; but a bad tree beareth bad fruit.
- (JMT): No, every good tree bears sound fruit, but a rotten tree bears bad fruit;
- (WNT): Just so every good tree produces good fruit, but a poisonous tree produces bad fruit.
- (Comp): Lange gives the following review of this text: "The false prophets resemble sharp thorns, from their fanatical and harsh traditionalism; and thistles, from their proselytizing spirit, which takes hold of and clings to every part of your person and dress. Then follows the general law of nature: As is the tree, such is its fruit; as the state of mind, so the outward manifestation. Nor can it be otherwise. What applies to thorns and thistles, holds equally true of every kind of tree."

Matthew 7:18

- (A.V.): A good tree cannot bring forth evil fruit,

neither *can* a corrupt tree bring forth good fruit.

(SNT): A good tree cannot bear bad fruits; nor can a bad tree bear good fruits.

(NNT): A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

(JMT): a good tree cannot bear bad fruit, and a rotten tree cannot bear sound fruit.

(WNT): A good tree cannot bear bad fruit, nor a poisonous tree good fruit.

(Comp): Barnes writes of the word "corrupt": "The word 'Corrupt' here does not signify that the tree had been good, but had become vitiated; but a tree of a useless character, of a nature that produces nothing beneficial."

Matthew 7:19

(A.V.): Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

(SNT): Every tree that beareth not good fruits, is cut down and consigned to the fire. (*Notes: "consigned," or as the Syriac gives, 'falleth.'*)

(NNT): Every tree that beareth not good fruit is cut down, and cast into the fire.

(JMT): Any tree that does not produce sound fruit will be cut down and thrown into the fire. (*Notes: Ver. 19 is repeated from 3:10; to preserve the proper sequence of thought, it must be placed after ver. 20 as a link with the following paragraph.*)

(WNT): Every tree which does not yield good fruit is cut down and thrown aside for burning.

- (Comp): It was Isaiah who depicted the fruits of evil thinking: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isaiah 33:14.)

Matthew 7:20

- (A.V.): Wherefore by their fruits ye shall know them.
(SNT): Wherefore, by their fruits ye shall know them.
(NNT): So then ye may know them by their fruits.
(JMT): So you will know them by their fruit.
(WNT): So by their fruits at any rate, you will easily recognize them.
(Comp): Ellicott writes: "YE SHALL KNOW THEM.—As before, in verse 16, the word is one which implies knowledge that is full, clear, decisive."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 7:20.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 7:20.

Matthew 7:21

- (A.V.): Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
(SNT): Not whoever may say to me, My Lord, my Lord, will enter into the kingdom of heaven:

but he that doeth the will of my Father who is in heaven. (*Notes: "will," or, 'pleasure.'*)

(NNT): Not every one that saith to me, Lord, Lord, will enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

(JMT): It is not everyone who says to me 'Lord, Lord!', who will get into the Realm of heaven, but he who does the will of my Father in heaven.

(WNT): "Not every one who says to me, 'Master, Master,' will enter the Kingdom of the Heavens, but only those who are obedient to my Father who is in Heaven. (*Notes: "Will," better than 'shall,' for our Lord is not yet speaking as the Judge.*)

(Comp): Chrysostom sums up the point briefly: "Wherein He seems to touch the Jews chiefly, who placed every thing in dogmas; as Paul accuses them, *If thou art called a Jew, and retest in the Law.*"

Matthew 7:22

(A.V.): Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

(SNT): Many will say to me in that day, My Lord, my Lord, have we not prophesied in thy name? and in thy name cast out demons? and in thy name wrought many works of power?

(NNT): Many will say to me in that day, Lord, Lord, did we not prophesy in thy name, and in thy

name cast out demons, and in thy name work many miracles?

(JMT): Many will say to me at that Day, 'Lord, Lord, did we not prophesy in your name? did we not cast out daemons in your name? did we not perform many miracles in your name?'

(WNT): Many will say to me on that day, " 'Master, Master, have we not prophesied in Thy name, and in Thy name expelled demons, and in Thy name performed many mighty works?'

(Comp): Farrar writes: "CAST OUT DEVILS. In the margin we have the alternative *demons*. In most cases the marginal suggestions are, as here, much superior to the rendering in the text. The only proper equivalent of 'devil' is '*diabolos*' (the Accuser). This word only occurs twelve times in the New Testament."

Matthew 7:23

(A.V.): And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(SNT): And then will I declare to them; I never knew you. Depart from me, ye doers of evil.

(NNT): And then will I declare to them, I never knew you: depart from me, ye that work iniquity.

(JMT): Then I will declare to them, 'I never knew you; *depart from my presence, you workers of iniquity.*'

(WNT): "And then I will tell them plainly, " 'I never knew you: begone from me, you doers of

wickedness.' (Notes: "*Wickedness*," literally '*lawlessness*.')

- (Comp): This text contains a quotation from the Psalms: "Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping." (Psalms 6:8.)

Matthew 7:24

- (A.V.): Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- (SNT): Every one therefore that heareth these my discourses, and doeth them, will be like to a wise man, one that built his house upon a rock.
- (NNT): Every one then that heareth these sayings of mine, and doeth them, shall be likened to a wise man, who built his house upon a rock;
- (JMT): Now, everyone who listens to these words of mine and acts upon them will be like a sensible man who built his house on rock.
- (WNT): "Every one who hears these my teachings and acts upon them will be found to resemble a wise man who builds his house upon rock; (Notes: "*These*," *V. L. omits this word. "Will be found, etc."* or '*will be compared to*.')
- (Comp): Vincent offers this interesting detail on the text: "I WILL LIKEN HIM, ETC. The picture is not of two men deliberately selecting foundations, but it contrasts one who carefully chooses and prepares his foundation with one who builds at hap-hazard. This is more strongly brought out by Luke (vi. 48): 'Who digged and went deep, and laid a foundation

upon the rock' (Rev.). Kitto ('Pictorial Bible') says: 'At this very day the mode of building in Christ's own town of Nazareth suggests the source of this image. Dr. Robinson was entertained in the house of a Greek Arab. The house had just been built, and was not yet finished. In order to lay the foundations he had dug down to the solid rock, as is usual throughout the country here, to the depth of thirty feet, and then built up arches.' The abrupt style of ver. 25 pictures the sudden coming of the storm which sweeps away the house on the sand: 'Descended the rain, and came the floods, and blew the winds.' "

Matthew 7:25

- (A.V.): And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
- (SNT): And the rain descended, and the floods came, and the winds blew; and they rushed upon that house; and it fell not, for its foundations were laid upon a rock. (*Notes: "floods," or, 'streams, rivers.'*)
- (NNT): and the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.
- (JMT): The rain came down, the floods rose, the winds blew and beat upon that house, but it did not fall, for it was founded on rock.
- (WNT): and the heavy rain falls, the swollen torrents come, and the winds blow and beat against the

house; yet it does not fall, for its foundation is on rock.

(Comp): David declared: "Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all." (Psalms 34:19.)

Matthew 7:26

(A.V.): And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

(SNT): And every one that heareth these my discourses, and doeth them not, will be like a foolish man that built his house upon sand.

(NNT): And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand;

(JMT): And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand.

(WNT): And every one who hears these my teachings and does not act upon them will be found to resemble a fool who builds his house upon sand.

(Comp): It is interesting to recall that the early Christian interpreted the Rock as the *Christ*, the "sand" as *human beliefs*, the "winds" as *temptations*.

Matthew 7:27

(A.V.): And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

- (SNT): And the rain descended, and the floods came, and the winds blew; and they rushed upon that house, and it fell; and great was the ruin of it. (*Notes: "ruin," or, 'the fall.'*)
- (NNT): and the rain descended, and the streams came, and the winds blew, and beat upon that house; and it fell; and great was its fall.
- (JMT): The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash."
- (WNT): The heavy rain descends, the swollen torrents come, and the winds blow and burst upon the house, and it falls; and disastrous is the fall."
- (Comp): Job voiced much the same thought: "So *are* the paths of all that forget God; and the hypocrite's hope shall perish: Whose hope shall be cut off, and whose trust *shall be* a spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure." (Job 8:13-15.)

Matthew 7:28

- (A.V.): And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
- (SNT): And so it was, that when Jesus had ended these discourses, the multitudes were astonished at his teaching: (*Notes: "teaching," or, 'doctrine.'*)
- (NNT): And it came to pass, when Jesus had ended these sayings, that the multitudes were astonished at his teaching.

(JMT): When Jesus finished his speech, the crowds were astounded at his teaching;

(WNT): When Jesus had concluded this discourse, the crowds were filled with amazement at His teaching, (*Notes: "Filled with;" The tense (imperfect) implies more than 'full of.' They talked with one another with growing amazement about what they had been hearing.*)

(Comp): Vincent explains the force of the verb "astonished": "WERE ASTONISHED. From Greek roots *out of*, and *to strike*. Often to drive one out of his senses by a sudden shock, and therefore here of *amazement*. They were *astounded*. We have a similar expression, though not so strong: 'I was *struck* with this or that remarkable thing.'"

See Concordance to Miscellaneous Writings and Works Other than Science and Health with Key to the Scriptures, Appendix B, page 1100, Matthew 7:28.

Matthew 7:29

(A.V.): For he taught them as *one* having authority, and not as the scribes.

(SNT): for he taught them as one having authority; and not as their Scribes and Pharisees.

(NNT): For he taught them as having authority, and not as their scribes.

(JMT): for he taught them like an authority, not like their own scribes.

(WNT): for He had been teaching them as one who had authority, and not as their Scribes taught.

(Comp): Isaiah spoke thus of his scientific "authority":
"The Lord God hath given me the tongue of
the learned, that I should know how to speak
a word in season to *him that is* weary: he
wakeneth morning by morning, he wakeneth
mine ear to hear as the learned." (Isaiah
50:4.)

See Concordance to Science and Health with
Key to the Scriptures, Mary Baker Eddy, Ap-
pendix B, page 606, Matthew 7:29.

See Concordance to Miscellaneous Writings
and Works Other than Science and Health,
Mary Baker Eddy, Appendix B, page 1100,
Matthew 7:29.

CHAPTER VIII.

Matthew 8:1

- (A.V.): When he was come down from the mountain, great multitudes followed him.
- (SNT): And as he descended from the mountain, great multitudes gathered around him.
- (NNT): When he had come down from the mountain, great multitudes followed him.
- (JMT): When he came down from the hill, he was followed by large crowds.
- (WNT): Upon descending from the hill country, He was followed by immense crowds.
- (Comp): Origen comments thus upon the significance of this text: "While the Lord taught on the mount, the disciples were with Him, for to them it was given to know the secret things of the heavenly doctrine; but now as He came down from the mount the crowds followed Him, who had been altogether unable to ascend into the mount. They that are bowed by the burden of sin cannot climb to the sublime mysteries. But when the Lord came down from the mount, that is, stooped to the infirmity and helplessness of the rest, in pity to their imperfections, *great multitudes followed Him*, some for renown, most for His doctrine, some for cures, or having their wants administered to."

Matthew 8:2

- (A.V.): And, behold, there came a leper and wor-

shipped him, saying, Lord, if thou wilt, thou canst make me clean.

(SNT): And behold, a leper came and worshipped him, and said: My Lord, if thou wilt, thou canst make me clean.

(NNT): And lo! there came a leper and bowed down before him, saying, Lord, if thou wilt, thou canst cleanse me.

(JMT): A leper came up and knelt before him, saying, "If you only choose, sir, you can cleanse me";

(WNT): And a leper came to Him, and throwing himself at His feet, said, "Sir, if only you are willing you are able to cleanse me." (*Notes: "Sir;" Or, according to the phraseology common in the East, 'My Lord.' So in verses 6, 8, and 21. We must not imagine however that the divinity of Jesus was recognized even by His disciples till after His resurrection (John 20:28).*)

(Comp): William Bruce writes of leprosy: "Leprosy was one of the most dreadful and loathsome diseases with which the Jews were afflicted. Under that representative dispensation evils in the mind produced corresponding diseases in the body. The disposition of the people to depart from the worship of the Lord and the ordinances of the law, to worship false gods and observe their unholy rites, led them into acts of profanation, which brought upon them the disease of leprosy. Leprosy therefore represents profanation—the mixing of the holy and the impure."

Matthew 8:3

- (A.V.): And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.
- (SNT): And Jesus stretched forth his hand, touched him, and said: I will: be thou clean. And immediately his leprosy was cleansed. (*Notes: "immediately," or as the Syriac gives, 'in that hour.'*)
- (NNT): And he put forth his hand, and touched him, saying, I will; be thou cleansed. And immediately his leprosy was cleansed.
- (JMT): so he stretched his hand out and touched him, with the words, "I do choose, be cleansed." And his leprosy was cleansed at once.
- (WNT): So Jesus put out His hand and touched him, and said, "I am willing: be cleansed." Instantly he was cleansed from his leprosy;
- (Comp): Dummelow tells us that "No one was allowed to touch or even to salute a leper. If he even put his head into a place it became unclean. No less a distance than 4 cubits (6 ft.) had to be kept from the leper, or if the wind came from that direction, 100 cubits were scarcely sufficient. By thus touching the leper, Christ also showed His superiority to the Law of Moses. So far from being Himself defiled, His touch imparted cleansing."
- Moses offered the remedy for this evil fourteen hundred years before: "And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his command-

ments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee." (Exodus 15:26.)

Matthew 8:4

- (A.V.): And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
- (SNT): And Jesus said to him, See, thou tell no man: but go, show thyself to the priests, and present an oblation as Moses enjoined, for a testimony to them.
- (NNT): And Jesus saith to him, See thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony to them.
- (JMT): Then Jesus told him, "See, you are not to say a word to anybody; away and show yourself to the priest and offer the gift prescribed by Moses, to notify men."
- (WNT): and Jesus said to him, "Be careful to tell no one, but go and show yourself to the priest, and offer the gift which Moses appointed as evidence for them."
- (Comp): Barnes writes of Jesus' command to the leper: "*See thou tell no man.* This command is to be understood as extending only to the time until he had made the proper representation to the priest. It was his duty to hasten to him immediately; not to delay by talking about it, but as the first thing, to obey the laws of God, and

make proper acknowledgments to him by an offering. The place where this cure was wrought was in Galilee a distance of forty or fifty miles from Jerusalem; and it was his duty to make haste to the residence of the priest, and obtain his sanction to the reality of the cure. *A testimony unto them.* Both to the priest, and to the people. Show thyself to the priest and get his testimony to the reality of the cure, as a proof to the people that the healing is genuine. It was necessary that he should have that testimony, before he could be received into the congregation, or allowed to mingle with the people. Having this, he would be, of course, restored to the privileges of social and religious life, and the proof of the miracle, to the people, would be put beyond a doubt."

The Levitical law to which Jesus alludes is recorded in the 14th chapter of Leviticus.

Matthew 8:5

- (A.V.): And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
- (SNT): And when Jesus had entered into Capernaum, a centurion came to him, and besought him,
- (NNT): And when he had entered into Capernaum, there came to him a centurion, beseeching him,
- (JMT): When he entered Capharnahum an army captain came up to him and appealed to him,
- (WNT): After His entry into Capernaum a Captain

came to Him, and entreated Him. (Notes: "Captain;" Namely, of the Roman army.)

(Comp): Chrysostom perceives the unique significance of this verse: "The Lord having taught His disciples on the mount, and healed the leper at the foot of the mount, came to Capharnaum. This is a mystery, signifying that after the purification of the Jews He went to the Gentiles."

Haymo, an unusual scholar of the 9th century also wrote of the text: "For Capharnaum, which is interpreted, *The town of fatness*, or, *The field of consolation*, signifies the Church, which was gathered out of the Gentiles, which is replenished with spiritual fatness, according to that, *That my soul may be filled with marrow and fatness*, and under the troubles of the world is comforted concerning heavenly things, according to that, *Thy consolations have rejoiced my soul*. Hence it is said, *When He had entered into Capharnaum the centurion came to Him*."

Matthew 8:6

(A.V.): And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

(SNT): and said: My Lord, my child lieth at home, and is paralytic, and badly afflicted. (Notes: "home," or as the Syriac gives, 'in the house.')

(NNT): and saying, Lord, my servant lieth at home palsied, sorely tormented.

(JMT): saying, "Sir, my servant is lying ill at home with paralysis, in terrible agony."

(WNT): "Sir," he said, "my servant at home is lying ill with paralysis, and is suffering great pain."
(Notes: "Servant;" literally, 'boy,' So in verses 8 and 13. "Pain;" in exceptional cases a paralytic patient may suffer pain; if not actually caused by the paralysis, yet accompanying it.)

(Comp): The Jews who accompanied the centurion must have recognized the affinity of his thought with Job's: "If I did despise the cause of my manservant or of my maidservant, when they contended with me; What then shall I do when God riseth up? and when he visiteth, what shall I answer him?" (Job 31:13, 14.)

Matthew 8:7

(A.V.): And Jesus saith unto him, I will come and heal him.

(SNT): Jesus said to him, I will come and heal him.

(NNT): He saith to him, I will come and heal him.

(JMT): He replied, "I will come and heal him."

(WNT): "I will come and cure him," said Jesus.

(Comp): Chrysostom—ever ready to perceive the practical value of all our Master did—wrote: "Had not He said, *I will come and heal him*, the other would never have answered, *I am not worthy*. It was because it was a servant for whom he made petition, that Christ promised to go, in order to teach us not to have respect to the great, and overlook the little, but to honour poor and rich alike."

Matthew 8:8

(A.V.): The centurion answered and said, Lord, I am

not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

(SNT): The centurion replied, and said: My Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my child will be healed.

(NNT): But the centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but only command with a word, and my servant will be made well.

(JMT): The captain answered, "Sir, I am not fit to have you under my roof; only say the word, and my servant will be cured.

(WNT): "Sir," replied the Captain, "I am not a fit person to receive you under my roof: merely say the word, and my servant will be cured.
(Notes: "The word;" literally 'by a word.')

(Comp): The centurion's marvelous appreciation of authority supported him in his expectations of Jesus—his ability, and the operation of the law he demonstrated. His sympathy with the Jews may have some time brought to his ears these words of the Psalmist: "He sent his word, and healed them, and delivered *them* from their destructions." (Psalms 107:20.)

Matthew 8:9

(A.V.): For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

- (SNT): For I also am a man under authority, and there are soldiers under my hands, and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this thing, and he doeth [it].
- (NNT): For even I am a man under authority, having soldiers under me; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
- (JMT): For though I am a man under authority myself, I have soldiers under me; I tell one man to go, and he goes, I tell another to come, and he comes, I tell my servant, 'Do this,' and he does it."
- (WNT): For I myself am also under authority, and have soldiers under me. To one I say 'Go,' and he goes, to another 'Come,' and he comes, and to my slave 'Do this or that,' and he does it." (*Notes: V. L. inserts 'ranging myself' between 'am' and 'under.'*)
- (Comp): Some translators have brought out the most important point of this text, namely the translation of *kai* meaning "also". As Morrison writes: "It is very essential. The centurion draws a comparison between our Lord's position and his own. He was *a man under authority*. He might have said, with truth, that he was a man *in authority*. But he preferred to bring more prominently into view the fact of his subordinate position. He had power, indeed, but it was *authorized* and delegated power, power derived from the powers

above him, such as the tribunes or *chief captains* (Acts xxi. 31) of the legion. The position of Christ was somewhat corresponding. He was sent from above. He held a commission. He was *under authority*, and therefore *in authority*. 'All power—all authority—was *given unto Him*' (Matthew xxviii. 18)."

Matthew 8:10

- (A.V.): When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
- (SNT): And when Jesus heard [this], he admired [it]; and he said to those walking with him, Verily I say to you, I have not found faith like this even in Israel.
- (NNT): When Jesus heard this, he marvelled, and said to those who followed, Truly do I say to you, Not even in Israel have I found such faith.
- (JMT): When Jesus heard that, he marvelled; "I tell you truly," he said to his followers, "I have never met faith like this anywhere in Israel.
- (WNT): Jesus listened to this reply, and was astonished, and said to the people following Him, "I solemnly tell you that in no Israelite have I found faith as great as this. (*Notes: "In no Israelite," literally 'with no one in Israel.' V. L. 'not even in Israel.'*)
- (Comp): Origen compares the faith of the centurions with that of others who had called upon the Master: "Jairus a prince in Israel, making request for his daughter, said not, 'Speak the

word,' but, 'Come quickly'. Nicodemus, hearing of the sacrament of faith, asks, *How can these things be?* Mary and Martha say, *Lord, if Thou hadst been here, my brother had not died*; as though distrusting that God's power could be in all places at the same time."

See Concordance to Science and Health, with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 8:10.

Matthew 8:11

- (A.V.): And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
- (SNT): And I say to you, that many shall come from the east, and from the west, and shall recline with Abraham and Isaac and Jacob, in the kingdom of heaven;
- (NNT): And I say to you, that many will come from the east and the west, and recline at table with Abraham and Isaac and Jacob in the kingdom of heaven.
- (JMT): Many, I tell you, will come *from east and west* and take their places beside Abraham, Isaac, and Jacob in the Realm of heaven,
- (WNT): And I tell you that many will come from the east and from the west and will recline at table with Abraham, Isaac and Jacob in the Kingdom of the Heavens,
- (Comp): Barnes writes: "The phrase 'from the east and from the west', in the scripture, is used to denote the whole world. The phrase 'shall sit

down', in the original, refers to the manner of sitting at meals; and the enjoyments of heaven are described under the similitude of a feast or banquet: a very common manner of speaking of them."

Origen brings out the significances of the expression "sit down": "*They shall sit down*, not the bodily posture, but the spiritual rest, not with human food, but with an eternal feast, *with Abraham, Isaac, and Jacob, in the kingdom of heaven*, where is light, joy, glory, and eternal length of days."

Matthew 8:12

- (A.V.): But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.
- (SNT): but the children of the kingdom shall go forth into the outer darkness. There will be weeping and gnashing of teeth.
- (NNT): But the sons of the kingdom will go out into the outer darkness; there will be wailing and gnashing of teeth.
- (JMT): while the sons of the Realm will pass outside, into the darkness; there men will wail and gnash their teeth."
- (WNT): while the natural heirs of the Kingdom will be driven out into the darkness outside: there will be the weeping aloud and the gnashing of teeth." (Notes: *Weeping and gnashing of teeth in this life are in comparison but child's play: there will be the weeping, the gnashing. The phrase occurs also Matt. 13:42, 50; 22:13; 24:51; 25:30; and in*

Luke 13:28. These were terrible words to issue from the gentle lips of our blessed Saviour.)

(Comp): From the illuminations and substance of Mind—figuratively represented in Jewish lore by a brilliant feast—that type of mind, typified by the Jews, was to be excluded. This picture is rendered still more graphic by contrasting the bleak, cold nights of Palestine, and their utter blackness, with the warmth and light of a typical festival.

Some translate the Greek word rendered “gnashing” as “chattering” (with the cold).

Matthew 8:13

(A.V.): And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

(SNT): And Jesus said to the centurion, Go; be it to thee as thou hast believed. And his child was cured in that same hour.

(NNT): And Jesus said to the centurion, Go thy way; as thou hast believed, so be it done to thee. And the servant was made well in that hour.

(JMT): Then Jesus said to the captain, “Go; as you have had faith, your prayer is granted.” And the servant was cured at that very hour.

(WNT): And Jesus said to the Captain, “Go, and just as you have believed, so be it for you.” And the servant recovered precisely at that time.

(Comp): Chrysostom writes of this demonstration: “Whèrein admire the speediness, shewing

Christ's power, not only to heal, but to do it in a moment of time."

Matthew 8:14

- (A.V.): And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.
- (SNT): And Jesus came to the house of Simon, and saw his wife's mother prostrate, confined by a fever. (*Notes: "Simon," i. e., 'Simon Peter.'*)
- (NNT): And when Jesus had come into Peter's house, he saw his wife's mother lying sick of a fever.
- (JMT): On entering the house of Peter, Jesus noticed his mother-in-law was down with fever,
- (WNT): After this Jesus went to the house of Peter, whose mother-in-law he found ill in bed with fever. (*Notes: "Found;" literally 'saw.'*)
- (Comp): Morrison writes interestingly of the basis of a fever: "It is not unworthy of notice that there is a far back etymological connection between our word *fire* (German, *Feuer*) and the Latin word *fever*. The Greek word for 'fire' was but another form of the same root; and hence the participle used by the evangelist in the passage before us."

Matthew 8:15

- (A.V.): And he touched her hand, and the fever left her: and she arose, and ministered unto them.
- (SNT): And he touched her hand, and the fever left her: and she arose and ministered to them.
- (NNT): And he touched her hand, and the fever left her; and she arose, and waited on him.

(JMT): so he touched her hand; the fever left her and she rose and ministered to him.

(WNT): He touched her hand and the fever left her: and then she rose and waited upon Him. *(Notes: "Rose;" Or, 'roused herself.' "Waited;" imperfect tense, implying prolonged action. She proceeded, as mistress of the house, to discharge all the duties of hospitality towards her Guest.)*

(Comp): Bede perceived a certain significance in this text: "Figuratively; Peter's house is the Law, or the circumcision, his mother-in-law the synagogue, which is as it were the mother of the Church committed to Peter. She is in a fever, that is, she is sick of zealous hate, and persecutes the Church. The Lord touches her hand, when He turns her carnal works to spiritual uses."

Matthew 8:16

(A.V.): When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

(SNT): And when it was evening, they brought many demoniacs before him; and he expelled their demons by a word, and healed all them that were diseased:

(NNT): And when evening came, they brought to him many that were possessed by demons; and he cast out the spirits with a word, and healed all that were sick;

(JMT): Now when evening came they brought him

many demoniacs, and he cast out the spirits with a word and healed all the invalids—

(WNT): In the evening many demoniacs were brought to Him, and with a word He expelled the demons; and He cured all the sick,

(Comp): Clarke writes: "*When the even was come. The Jews kept their sabbath from evening to evening, according to the law, Lev. xxiii. 32, From evening to evening shall ye celebrate your sabbath. And the Rabbins say, The sabbath doth not enter but when the sun is set. Hence it was that the sick were not brought out to our Lord till after sun-set, because then the sabbath was ended.*"

Matthew 8:17

(A.V.): That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

(SNT): that so might be fulfilled that which was spoken by Isaiah the prophet, who said: He will bear our sorrows, and our infirmities he will take upon him.

(NNT): that it might be fulfilled which was spoken through Isaiah the prophet, saying, "He himself took our infirmities, and bore our diseases."

(JMT): that the word spoken by the prophet Isaiah might be fulfilled, *He took away our sicknesses and he removed our diseases.*

(WNT): in order that this prediction of the Prophet Isaiah might be fulfilled, "HE TOOK ON HIM

OUR WEAKNESSES, AND BORE THE BURDEN OF OUR DISEASES."

- (Comp): Matthew quotes this passage from Isaiah: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (Isaiah 53:4.)

Matthew 8:18

- (A.V.): Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
- (SNT): And when Jesus saw great multitudes around him, he ordered that they should go to the opposite shore. (*Notes: "shore," or as the Syriac gives, the other side, i. e., of the lake.*)
- (NNT): And Jesus, seeing great multitudes about him, gave orders to depart to the other side.
- (JMT): When Jesus saw crowds round him he gave orders for crossing to the other side.
- (WNT): Seeing great crowds about Him Jesus had given directions to cross to the other side of the Lake, (*Notes: "Great crowds;" V. L. 'a crowd.'*)
- (Comp): Remigius comments thus on the text: "He did this as one desiring to shun the thronging of the multitude. But they hung upon Him in admiration, crowding to see Him. For who would depart from one who did such miracles? Who would not wish to look upon His open face, to see His mouth that spoke such things? For if Moses' countenance was made glorious, and Stephen's as that of an Angel, gather from this how it was to have been supposed that

their common Lord must have then appeared; of whom the Prophet speaks, *Thy form is fair above the sons of men.*" (Psalm 45:2.)

Matthew 8:19

- (A.V.): And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
- (SNT): And a Scribe came and said to him: Rabbi, I will follow thee to the place whither thou goest.
- (NNT): And a certain scribe came and said to him, Teacher, I will follow thee wherever thou goest.
- (JMT): A scribe came up and said to him, "Teacher, I will follow you anywhere";
- (WNT): when a Scribe came and said to Him, "Teacher, I will follow you wherever you go."
(Notes: "A Scribe," literally 'one Scribe.')
- (Comp): Morrison writes of the scribes: "The scribes were the *literati* of the Jews, the learned class, who devoted themselves to the study of letters, more especially of the sacred writings, and the traditions of the rabbis. They would be applied to, moreover, by the mass of the people to do whatever writing was requisite, in matters of law, or commerce, or ordinary correspondence. As a class they did not stand high in the estimation of our Lord. They lost sight of the *spirit* in the *letter*. They neglected the *spirit of the letter*; and were outward, artificial, conceited, self indulgent, selfish."

Matthew 8:20

- (A.V.): And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.
- (SNT): Jesus said to him, For foxes there are holes, and for the birds of heaven there are nests; but for the Son of man, there is not where he may recline his head.
- (NNT): And Jesus saith to him, The foxes have holes, and the birds of the air have lodging-places; but the Son of man hath not where to lay his head.
- (JMT): Jesus said to him, "The foxes have their holes, the wild birds have their nests, but the Son of man has nowhere to lay his head."
- (WNT): "Foxes have holes," replied Jesus, "and birds have nests; but the Son of Man has nowhere to lay His head." (*Notes: "Nests;" Or, 'roosting-places.'*)
- (Comp): William Bruce brings forth an helpful thought on this text: "The foxes are the types of all evil affections, the birds of all false thoughts. And when these are cherished, to the exclusion of good affection and right thoughts, the Son of man hath not where to lay his head. The Lord's sacred head should be pillowed on every heart—his truth should find a place in our best affections."
- Augustine also contributes to the text: "He was moved to follow Christ because of the miracles; this vain desire of glory is signified

by the birds; but he assumed the submissiveness of a disciple, which deceit is signified by the foxes."

Matthew 8:21

- (A.V.): And another of his disciples said unto him, Lord, suffer me first to go and bury my father.
- (SNT): And another of his disciples said to him: My Lord, suffer me first to go and bury my father.
- (NNT): And another of the disciples said to him, Lord, suffer me first to go and bury my father.
- (JMT): Another of the disciples said to him, "Lord, let me go and bury my father first of all";
- (WNT): Another of the disciples said to Him, "Sir, allow me first to go and bury my father."
- (Comp): Clarke writes: "It was a maxim among the Jews, that, if a man had any duty to perform to the *dead*, he was, for that time, free from the observance of any other precept or duty."

Matthew 8:22

- (A.V.): But Jesus said unto him, Follow me; and let the dead bury their dead.
- (SNT): But Jesus said to him: Follow thou me, and leave the dead to bury their dead.
- (NNT): But he saith to him, Follow me, and let the dead bury their own dead.
- (JMT): Jesus said to him, "Follow me, and leave the dead to bury their own dead."
- (WNT): "Follow me," said Jesus, "and leave the dead to bury their own dead." (*Notes: "Dead..dead;" Spiritually dead..naturally dead.*)

(Comp): Barnes writes as follows: "The word 'dead' is used in this passage in two different senses. The Jews used it often to express indifference towards a thing; or rather, to show that that thing has no influence over us. Thus, to be dead to the world; to be dead to the law, Rom. vii. 4; to be dead to sin, Rom. vi. 11; means that the world, law, and sin, have not influence or control over us; that we are free from them, and act as though they were not. So, men of the world are dead to religion. They see not its beauty; hear not its voice; are not won by its loveliness. This is the class of men to which the Saviour referred here. Let men, says he, who are uninterested in my work, and who are dead in sin, Eph. ii, 1, take care of the dead. Your duty is now to follow me." See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 8:22.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 8:22.

Matthew 8:23

- (A.V.): And when he was entered into a ship, his disciples followed him.
- (SNT): And when Jesus entered the ship, his disciples embarked with him.
- (NNT): And when he had gone on board the boat, his disciples followed him.
- (JMT): Then he embarked in the boat, followed by his disciples.

(WNT): Then He went on board a fishing-boat, and His disciples followed Him.

(Comp): We quote from the writings of Origen: "Christ having performed many great and wonderful things on the land, passes to the sea, that there also He might shew forth His excellent power, presenting Himself before all men as the Lord of both earth and sea."

Matthew 8:24 •

(A.V.): And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

(SNT): And lo, a great commotion arose in the sea, so that the vessel was covered by the waves. But Jesus was asleep:

(NNT): And, lo! a great tempest arose on the lake, so that the boat was almost covered by the waves; but he was sleeping.

(JMT): Now a heavy storm came on at sea, so that the boat was buried under the waves. He was sleeping.

(WNT): But suddenly there arose a great storm on the Lake, so that the waves threatened to engulf the boat; but He was asleep. (*Notes: "Suddenly," literally 'see!' or 'behold!' In the Hebrew of the O. T. we continually find the interjection 'hen' or 'hinneh' used in narrative in the sense of 'behold!' and it was natural that the N. T. writers, being Jews, should in this particular follow their native idiom. But this 'behold!' is an interjection, not a verb. The word is rarely used by the Classical authors, and apparently by no prose writer among them. Nor does the English language tolerate this frequent use of the*

interjection, but such a word as 'suddenly' will sometimes convey the true sense. As a rule we must simply omit it.)

- (Comp): Scholars, not perceiving the scientific reason of this sudden storm, have invariably pointed to the topography of that district, which seems to lend itself to creating these frequent storms. The lake is 680 ft. below sea level, and the claim is made that the rapid rising of heat at sundown draws the cold air for miles around down through the deep ravines of the sloping hillsides, increasing in power until the sea is lashing.

Matthew 8:25

- (A.V.): And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.
- (SNT): and his disciples came to awake him, and said to him: Our Lord, deliver us; we are perishing!
- (NNT): And they came and awoke him, saying, Lord, save! we are perishing.
- (JMT): So the disciples went and woke him up, saying, "Help, Lord, we are drowning!"
- (WNT): So they came and woke Him, crying, "Master, save us, we are drowning!"
- (Comp): This text recalls Asa's call for help: "And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O

LORD, thou *art* our God; let not man prevail against thee." (II Chron. 14:11.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 8:25.

Matthew 8:26

(A.V.): And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

(SNT): Jesus said to them, Why are ye afraid, ye small in faith! Then he arose, and rebuked the wind and the sea; and there was great tranquility.

(NNT): And he saith to them, Why are ye fearful, ye of little faith? Then he arose, and rebuked the winds and the waves; and there was a great calm.

(JMT): He said to them, "Why are you afraid? How little you trust God!" Then he got up and checked the winds and the sea, and there was a great calm.

(WNT): "Why are you so easily frightened," He replied, "you men of little faith?" Then He rose and reprov'd the winds and the waves, and there was a perfect calm;

(Comp): We quote from Lange: "WHY ARE YE FEARFUL?—The word '*afraid*' would be too weak, and '*cowardly*' too strong. At any rate, it was a fearfulness which the Lord censured. It is worthy of special notice, that, according

to Matthew, the Lord first rebuked the disciples, and after that the sea."

Matthew 8:27

- (A.V.): But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
- (SNT): And, the men were amazed; and they said, What a man is this, to whom the winds and the sea are obedient!
- (NNT): And the men marvelled, saying, What manner of man is this, that even the winds and the waves obey him?
- (JMT): Men marvelled at this; they said, "What sort of man is this? the very winds and sea obey him!"
- (WNT): and the men, filled with amazement, exclaimed, "What kind of man is this? for the very winds and waves obey him!"
- (Comp): David's words should have prepared the disciples for this demonstration: "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them." (Psalms 89:9.)

Matthew 8:28

- (A.V.): And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.
- (SNT): And when Jesus arrived at the farther shore, in the country of the Gadarenes, there met him two demoniacs, who came out from the sepulchres, very furious, so that no one could pass

that way. (Notes: "*sepulchres*," or as the Syriac gives, '*place of graves*.')

(NNT): And when he had come to the other side, into the country of the Gadarenes, there met him two men possessed by demons, coming out of the tombs, exceedingly fierce, so that no one could pass by that way.

(JMT): When he reached the opposite side, the country of the Gadarenes, he was met by two demoniacs who ran out of the tombs; they were so violent that nobody could pass along the road there.

(WNT): On His arrival at the other side, in the country of the Gadarenes, there met Him two men possessed by demons, coming from among the tombs: they were so dangerously fierce that no one was able to pass that way. (Notes: "*From among*," or '*out of*,' '*from within*.')

(Comp): Augustine writes of these demoniacs: "Whereas Matthew relates that there were two who were afflicted with daemons, but Mark and Luke mention only one, you must understand that one of them was a person of note, for whom all that country was in grief, and about whose recovery there was much care, whence the fame of this miracle was the more noised abroad."

Matthew 8:29

(A.V.): And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

(SNT): And they cried out, and said: What have we to do with thee? Jesus, thou Son of God. Hast thou come hither before the time to torment us?

(NNT): And lo! they cried out, saying, What have we to do with thee, Son of God? Didst thou come here to torment us before the time?

(JMT): They shrieked, "Son of God, what business have you with us? Have you come here to torture us before it is time?"

(WNT): They cried aloud, "What hast Thou to do with us, Thou Son of God? Hast Thou come here to torment us before the time?"

(Comp): Jerome sums up the text thus: "For the presence of the Saviour is the torment of daemons."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 8:29.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 8:29.

Matthew 8:30

(A.V.): And there was a good way off from them an herd of many swine feeding.

(SNT): And at a distance from them there was a herd of many swine feeding.

(NNT): Now there was at a distance from them a herd of many swine feeding.

- (JMT): Now, some distance away, there was a large drove of swine grazing;
- (WNT): Now at some distance from them a vast herd of swine were feeding.
- (Comp): In considering this story it is necessary to keep in mind, the fact that Jews were forbidden to keep hogs. The Gentiles knew of this law and knew also that the keeping of swine constituted a grave offence to the Jews. Swine typified the sordid elements of habit, and the destruction of swine appealed as the destruction of evil rather than of property.

Matthew 8:31

- (A.V.): So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
- (SNT): And the demons entreated of him, and said: If thou cast us out, suffer us to go into the herd of swine.
- (NNT): And the demons besought him, saying, If thou cast us out, send us into the herd of swine.
- (JMT): so the daemons begged him saying, "If you are going to cast us out, send us into that drove of swine."
- (WNT): So the demons entreated Him. "If Thou drivest us out," they said, "send us into the herd of swine."
- (Comp): Remigius writes: "They requested to be sent into the swine rather than into any of the other unclean animals, because this is of all animals, the most unclean; whence also it had its name

'porcus,' as being 'spurcus,' filthy, and delighting in filthiness; and daemons also delight in the filthiness of sin."

Matthew 8:32

- (A.V.): And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
- (SNT): And Jesus said to them, Go ye. And immediately they came out, and entered into the swine; and that whole herd ran straight to a precipice, and plunged into the sea, and perished in the waters. (*Notes: "plunged," or as the Syriac gives, 'fell,' "perished," or as the Syriac gives, 'died.'*)
- (NNT): And he said to them, Go. And they came out, and went into the swine. And lo! the whole herd rushed down the steep into the lake, and perished in the waters.
- (JMT): He said to them, "Begone!" So out they came and went to the swine, and the entire drove rushed down the steep slope into the sea and perished in the water.
- (WNT): "Go," He replied. Then they came out from the men and went into the swine, whereupon the entire herd instantly rushed down the cliff into the Lake and perished in the water. (*Notes: "Instantly," literally 'behold.'*)
- (Comp): We give Vincent's explanation of "a steep place": "Much better *the steep* (Revised Version). Not an overhanging precipice, but a

steep almost perpendicular declivity, between the base of which and the water was a narrow margin of ground, in which there was not room for the swine to recover from their headlong rush. Dr. Thomson ('Land and Book') says: 'Farther south the plain becomes so broad that the herd might have recovered and recoiled from the lake.' The article localizes the steep as in the vicinity of the pasture."

Matthew 8:33

- (A.V.): And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.
- (SNT): And the herdsmen fled, and entered the city, and related all that had occurred, and concerning the demoniacs.
- (NNT): And the herdsmen fled, and went away into the city, and told everything, and what had happened to the men possessed by demons.
- (JMT): The herdsmen fled; they went off to the town and reported the whole affair of the demoniacs.
- (WNT): The swineherds fled, and went and told the whole story in the town, including what had happened to the demoniacs. (*Notes: "Swineherds;" "Although they were not herdsmen by profession," says Bengel. But the term employed is the precise equivalent of the Hebrew word that commonly means 'shepherd,' being the present participle of a verb meaning 'to tend and feed,' which however is not applied exclusively to keepers of sheep, but also to keepers of goats, asses, and cattle generally.*)

(Comp): The passages referred to in Weymouth's notes read as follows: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents." (Solomon 1:8.) "And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father." (Gen. 36:24.) "And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren." (Gen. 13:7, 8.)

Matthew 8:34

- (A.V.): And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.
- (SNT): And all the city came out to meet Jesus: and when they saw him, they besought him to retire from their coasts.
- (NNT): And lo! the whole city came out to meet Jesus; and when they saw him, they besought him to depart from their borders.
- (JMT): Then all the town came out to meet Jesus, and when they saw him they begged him to move out of their district.
- (WNT): So at once the whole population came out to

meet Jesus; and when they saw Him, they besought Him to leave their country.

(Comp) : We conclude this chapter with Lange's observation: "THE WHOLE CITY.—For the moment, the terror produced by this miracle proved even stronger than the indignation excited by the loss sustained. Accordingly as the heathen were wont to go in solemn procession to the altars of the gods in order to avert calamities, so the people of Gadara went out to meet Christ, humbly beseeching Him to depart from their coasts. They evidently feared, lest, if He remained, they should sustain yet greater damage. The cure of two furious demoniacs, involving the loss of a herd of swine, appears a calamity in a district where swine have their keepers, but men are left uncared for."

CHAPTER IX.

Matthew 9:1

- (A.V.): And he entered into a ship, and passed over, and came into his own city.
- (SNT): And he entered the ship, and passed over and came to his own city.
- (NNT): And going on board a boat, he crossed over, and came to his own city.
- (JMT): So he embarked in the boat and crossed over to his own town.
- (WNT): Accordingly He went on board, and crossing over came to His own town.
- (Comp): Our Master's act in departing from the "country of the Gergesenes" (see chapter 8), recalls the prophetic words of David: "But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their 'own hearts' lust: *and* they walked in their own counsels." (Psalms 81:11, 12.)

Matthew 9:2

- (A.V.): And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.
- (SNT): And they brought to him a paralytic, lying on a bed. And Jesus saw their faith, and said to the paralytic: Take courage, my son; thy sins are forgiven thee.
- (NNT): And lo! they brought to him a man that was palsied, lying on a bed. And Jesus, seeing

their faith, said to the palsied man, Be of good cheer, son; thy sins are forgiven.

(JMT): There a paralytic was brought to him, lying on a pallet; and when Jesus saw the faith of the bearers he said to the paralytic, "Courage, my son! your sins are forgiven."

(WNT): Here they brought to Him a paralytic lying on a bed. Seeing their faith Jesus said to the paralytic, "Take courage, my child; your sins are pardoned." (Notes: "Bed;" A mere mattress or thick rug.)

(Comp): Jerome writes: "O wonderful humility! This man feeble and despised, crippled in every limb, He addressed as *son*. The Jewish Priests did not deign to touch him."

It was when studying this text that Mary Baker Eddy received the illumination which she afterwards gave to the world as Christian Science. Her own healing, like that of the "man sick of the palsy", was instantaneous.

Matthew 9:3

(A.V.): And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

(SNT): And some of the Scribes said in their minds, This man blasphemeth.

(NNT): And lo! some of the scribes said within themselves, This man is blaspheming.

(JMT): Some scribes said to themselves, "The man is talking blasphemy!"

(WNT): "Such language is impious," said some of the

Scribes among themselves. (*Notes: "Among;" Or, 'within,' i. e., 'to.'*)

(Comp): The Jews should have been checked in their assumption, by virtue of Isaiah's own words: "I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (43:25.)

Matthew 9:4

(A.V.): And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

(SNT): But Jesus knew their thoughts: and he said to them, Why do ye think evil [things] in your heart?

(NNT): And Jesus seeing their thoughts, said, Wherefore have ye evil thoughts in your hearts?

(JMT): Jesus saw what they were thinking and said, "Why do you think evil in your hearts?"

(WNT): Knowing their thoughts Jesus said, "Why are you cherishing evil thoughts in your hearts?" (*Notes: "Knowing;" V. L. 'Seeing.'*)

(Comp): We quote from Lange: "Before this, the scribes had not even in their thoughts charged the Lord with blasphemy. We have here a third evidence that Christ read the inmost thoughts of man. He traced the affliction of the palsied man to its secret origin in sin; He read the measures adopted by the palsied man, and by those who bore him, and traced them to faith; and He read the scribes, and described their secret and blasphemous objections, that He was guilty of blasphemy, since God alone could forgive sins (Luke v. 21)."

Matthew 9:5

- (A.V.): For whether is easier, to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*?
- (SNT): For, which is the easier, to say, *Thy sins are forgiven thee*; or to say, *Arise and walk*?
(Notes: "*easier*," or as the Syriac gives, '*the easy*.')
- (NNT): For which is easier? to say, *Thy sins are forgiven*? or to say, *Arise, and walk*?
- (JMT): Which is the easier thing, to say, '*Your sins are forgiven*,' or to say, '*Rise and walk*'?
- (WNT): Why, which is easier?—to say, '*Your sins are pardoned*,' or to say '*Rise up and walk*'?
- (Comp): William Bruce writes: "The spiritual connection between the forgiveness of the man's sins and his rising up and walking is so intimate, that, although distinct, they are not separate or isolated acts, but form two parts of the same divine work. The forgiveness of sins does not consist in pronouncing them pardoned, but in removing from the heart the inclination to commit them. When the Lord said to the palsied man, '*Thy sins be forgiven thee*,' he intimated the removal of the sinful inclination from the heart, and the communication to it of the love of goodness; and when he further said, '*Arise, and walk*,' he intimated the deliverance of the external life from the effects of inward evil, and the descent into it of the life and activity of the love of goodness, which had been inspired into the inner man. Thus the Lord first brought the internal into a state of order, and then, as a consequence, restored

the external to a state of correspondence with it; so that, in the best sense, the man might have a sound mind in a sound body."

Matthew 9:6

- (A.V.): But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
- (SNT): But that ye may know that the Son of man hath authority on earth to forgive sins, he said to the paralytic: Arise, take up thy bed, and go to thy home.
- (NNT): But that ye may know that the Son of Man hath authority on earth to forgive sins,—then he saith to the palsied man,—Arise, take up thy bed, and go to thy house.
- (JMT): But to let you see the Son of man has power on earth to forgive sins"—he then said to the paralytic, "Get up, lift your pallet, and go home."
- (WNT): But, to prove to you that the Son of Man has authority on earth to pardon sins"—He then says to the paralytic, "Rise, and take up your bed and go home."
- (Comp): Scholars perceive in his words a reference to Micah's prophecy: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy." (7:18.)
See *Còncordance to Science and Health* with

Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 9:6.

Matthew 9:7

- (A.V.): And he arose, and departed to his house.
 (SNT): And he arose and went to his home.
 (NNT): And he arose, and went away to his house.
 (JMT): And he got up and went home.
 (WNT): And he got up, and went off home.
 (Comp): Ellicott writes: "HE AROSE, AND DEPARTED TO HIS HOUSE.—St. Mark adds his usual 'immediately'; St. Luke, that he went 'glorifying God.' We can picture to ourselves the exultant joy of the soul freed from the burden of its sins, and rejoicing in the new vitality of the body."

Matthew 9:8

- (A.V.): But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.
 (SNT): And when the multitudes saw [it], they were struck with awe; and they praised God, who had given authority like this to men.
 (NNT): And when the multitudes saw it, they were struck with fear, and gave glory to God, who had given such power to men.
 (JMT): The crowds who saw it were awed and glorified God for giving such power to men.
 (WNT): And the crowd were awe-struck when they saw it, and ascribed the glory to God who had entrusted such power to a man. (Notes: "En-

trusted;” As they saw and confessed. The same verb is used in apparently the same sense in Gen. 39:8, LXX. It is possible however to render it ‘given,’ as in John 17:2, 7, 8. “To a man;” literally ‘to men.’)

- (Comp): David likewise must have glimpsed this glorious fact: “Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases;” (Psalms 103: 2, 3.)

Matthew 9:9

- (A.V.): And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.
- (SNT): And as Jesus passed on from there, he saw a man sitting at the custom-house, whose name was Matthew. And he said to him, Follow me: and he arose and followed him.
- (NNT): And as Jesus passed on from thence, he saw a man, named Matthew, sitting at the custom-house; and he saith to him, Follow me. And he arose and followed him.
- (JMT): As Jesus passed along from there, he saw a man called Matthew sitting at the tax-office; he said to him, “Follow me”; and he arose and followed him.
- (WNT): Passing on thence Jesus saw a man called Matthew sitting at the Toll Office, and said to him, “Follow me.” And he arose, and followed Him. (*Notes: “Sitting;” On the ground, either within or in front of the hut or tenement that served as his office. “Follow me;” Perhaps the real*

modern English equivalent for this is 'Come with me.'—Ed.)

- (Comp): Jerome says of Matthew: "The other Evangelists from respect to Matthew have not called him by his common name, but say here, Levi, for he had both names. Matthew himself, according to what Solomon says, *The righteous man accuses himself*, calls himself both Matthew and Publican to shew the readers that none need despair of salvation who turn to better things, seeing he from a Publican became an Apostle."

Matthew 9:10

- (A.V.): And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
- (SNT): And as they were reclining in a house, many publicans and sinners came and reclined with Jesus and his disciples.
- (NNT): And it came to pass, as he was reclining at table in the house, lo! many publicans and sinners came and reclined with Jesus and his disciples.
- (JMT): Jesus was at table indoors, and many tax-gatherers and sinners had come to be guests with him and his disciples.
- (WNT): And while He was reclining at table, a large number of tax-gatherers and notorious sinners were of the party with Jesus and His disciples. *(Notes: "At table;" In Matthew's house, as we learn from Luke 5:29. "Tax-gatherers;" They collected tolls, as well as taxes on houses, lands, and persons.)*

(Comp): William Bruce reviews the text thus: "No part of the Lord's character stands out in more beautiful relief from that of the Pharisees of those and of all other times, than the tender regard he manifested for the despised and rejected among men, and his readiness to mix with them even in their feasts. But this compassionate tenderness and divine condescension was one of the very things for which the Pharisees accused and condemned him. The merit of the Lord's condescension consisted, of course, in the beneficent end he had in view; but this the Pharisees were unable to comprehend. Religion with them was a thing of mere ceremony and ostentation, and in their estimation it would only have been degraded by being brought down to the condition of the poor and miserable. Jesus, therefore, mingled with men in every condition, and entered into their houses as the means of entering into their hearts. Such was his purpose in coming into the house of Matthew. But to regard this subject spiritually: a house is an emblem of the mind; and Jesus is spoken of as having sat down there, to express the interior reception, by the obedient mind, of the Lord as the truth and the life. His entertainer sat with him, to indicate community of state, which is necessary to make the Lord truly the guest of the humble but willing mind. The Lord sat at meat in the house; because meat for the body is typical of food for the mind, especially of the principle of good, which constitutes man's spiritual meat. And the Lord sitting at meat

is expressive of the Lord's communion through good with man, and with all the affections and thoughts of his mind. The spiritual affections which the Lord introduces into the mind are meant by his disciples, who (Mark ii. 15) entered and sat down in the house with him."

Matthew 9:11

- (A.V.): And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?
- (SNT): And when the Pharisees saw [it], they said to his disciples, Why doth your Rabbi eat with publicans and sinners?
- (NNT): And when the Pharisees saw it, they said to his disciples, Why doth your teacher eat with the publicans and sinners?
- (JMT): So when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with taxgatherers and sinners?"
- (WNT): The Pharisees noticed this, and they inquired of His disciples, "Why does your Teacher eat with the tax-gatherers and notorious sinners?"
- (Comp): The Egyptians furnished the Pharisees with a questionable example: "And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them

by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians." (Genesis 43:30-32.)

Matthew 9:12

- (A.V.): But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
- (SNT): And as Jesus heard [it], he said to them: They who are in health have no need of a physician, but they that are very sick.
- (NNT): But when he heard that, he said, They who are well do not need a physician, but they who are sick.
- (JMT): When Jesus heard it he said, "Those who are strong have no need of a doctor, but those who are ill.
- (WNT): He heard the question and replied, "It is not men in good health who require a doctor, but the sick.
- (Comp): Broadus writes: "The order of the Greek words puts an emphasis on 'NEED NOT.'"

Matthew 9:13

- (A.V.): But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
- (SNT): Go and learn what that is: I require compassion, and not a sacrifice! For I did not come to call the righteous, but the sinful.

- (NNT): But go ye and learn what this meaneth: "I desire mercy, and not sacrifice." For I came not to call righteous men, but sinners.
- (JMT): Go and learn the meaning of this word, *I care for mercy not for sacrifice*. For I have not come to call just men but sinners."
- (WNT): But go and learn what this means, 'IT IS MERCY THAT I DESIRE, NOT SACRIFICE'; for I did not come to appeal to the righteous, but to sinners." (Notes: "Go," *To your teachers of the Law.*)
- (Comp): Jesus now appeals to the words of Hosea: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hosea 6:6.)

Matthew 9:14

- (A.V.): Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
- (SNT): Then came to him the disciples of John, and said: Why do we and the Pharisees fast much, and thy disciples fast not?
- (NNT): Then come to him the disciples of John, saying, Why do we and the Pharisees fast, and thy disciples fast not?
- (JMT): Then the disciples of John came up to him and said, "Why do we and the Pharisees fast a great deal, and your disciples do not fast?"
- (WNT): At that time John's disciples came and asked Jesus, "Why do we and the Pharisees fast, but your disciples do not?" (Notes: "Fast," *V.L. adds 'often.'*)

(Comp): William Bruce writes thus of this question: "John's great mission was to preach repentance, as the means of preparing the way of the Lord. His followers are therefore disciples of the letter, and as such are preparing the way, by self-denial, for the Lord's entrance into their hearts and minds. This work of self-denial is signified in the Word by fasting; and with those who are in this preparatory stage of the regenerate life, spiritual fasting is not only a necessary, but seems to them a paramount duty. The Lord's work, as succeeding that of John, represented the doing of good rather than the ceasing to do evil,—the supplying of the mind with the principles of goodness and truth, for which fasting from everything evil and false has prepared it."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 9:14.

Matthew 9:15

(A.V.): And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

(SNT): Jesus said to them: Can the children of the nuptial chamber fast, so long as the bridegroom is with them? But the days will come when the bridegroom will be taken from them, and then they will fast. (*Notes: "children;" Or, 'guests:'*)

- (NNT): And Jesus said to them, can the companions of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom will be taken from them, and then will they fast.
- (JMT): Jesus said to them, "Can friends at a wedding mourn so long as the bridegroom is beside them? A time will come when the bridegroom is taken from them, and then they will fast.
- (WNT): "Can the bridegroom's party mourn," He replied, "as long as the bridegroom is with them? But other days will come (when the Bridegroom has been taken from them) and then they will fast.
- (Comp): Clarke writes: "These persons were the companions of the bridegroom, who accompanied him to the house of his father-in-law when he went to bring the bride to his own home. The marriage-feast, among the Jews lasted *seven* days; but the new married woman was considered to be a bride for *thirty* days. Marriage feasts were times of extraordinary festivity, and even of *riot*, among the people of the East."

Matthew 9:16

- (A.V.): No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.
- (SNT): No one inserteth a piece of new cloth on an old garment; lest that which filleth up, tear from that garment, and the rent become greater.

- (NNT): No one putteth a patch of undressed cloth on an old garment; for the piece that filleth in teareth away from the garment, and a worse rent is made.
- (JMT): No one sews a piece of undressed cloth on an old coat, for the patch breaks away from it, and the tear is made worse:
- (WNT): No one ever mends an old cloak with a patch of newly woven cloth. Otherwise, the patch put on would tear away some of the old, and a worse hole would be made.
- (Comp): Vincent explains the force of this figure in his explanation of "new cloth": "Revised Version renders more correctly *undressed* cloth, which would shrink when wet, and tear loose from the old piece. Wycliff renders *rude*. Jesus thus pictures the combination of the old forms of piety peculiar to John and his disciples with the new religious life emanating from himself, as the patching of an old garment with a piece of unfulled cloth, which would stretch and tear loose from the old fabric and make a worse rent than before."

Matthew 9:17

- (A.V.): Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
- (SNT): And they do not put new wine into old sacks; lest the sacks burst, and the wine run out, and the sacks perish. But they put new wine into new sacks; and they are both preserved.

- (NNT): Nor do men put new wine into old skins; else the skins burst, and the wine runneth out, and the skins are spoilt. But they put new wine into new skins, and both are preserved together.
- (JMT): nor do men pour fresh wine into old wineskins, otherwise the wineskins burst, and the wine is spilt, the wineskins are ruined. They put fresh wine into fresh wineskins, and so both are preserved."
- (WNT): Nor do people pour new wine into old wineskins. Otherwise, the skins would split, the wine would escape, and the skins be destroyed. But they put new wine into fresh skins, and both are saved." (*Notes: "Wineskins;" Or 'leather bottles,' which were commonly made, as now in Spain and many parts of the world, of goats' skins, but sometimes of the skins of asses or camels. "Would escape...be destroyed;" literally 'escapes...are destroyed.'*)
- (Comp): The bottles ("wine skins" to give the literal translation) refer to goat-skins used to carry wine. They frequently broke under the strain of fermentation.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 9:17.

Matthew 9:18

- (A.V.): While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

- (SNT): And while he was thus discoursing with them, a certain ruler came, drew near, worshipped him, and said: My daughter is already dead, but come, lay thy hand upon her, and she will live.
- (NNT): While he was thus speaking to them, Lo! a certain ruler came in and bowed down before him, saying, My daughter just now died; but come and lay thy hand upon her, and she will live.
- (JMT): As he said this, an official came in and knelt before him, saying, "My daughter is just dead; do come and lay your hand on her, and she will live."
- (WNT): While He was thus speaking, a Ruler came up and profoundly bowing said, "My daughter is just dead; but come and put your hand upon her and she will return to life." (*Notes: ' "Ruler," Of the synagogue. "A Ruler," literally 'one Ruler.' Instead of 'one Ruler came up,' V. L. (omitting 'one') reads 'a Ruler entered.'*)
- (Comp): Vincent writes of the expression IS EVEN NOW DEAD: "The literal force of the aorist tense is more graphic. *Just now died.*"

Matthew, 9:19

- (A.V.): And Jesus arose, and followed him, and *so did* his disciples.
- (SNT): And Jesus rose up, and his disciples; and they followed him.
- (NNT): And Jesus arose and followed him, with his disciples.

- (JMT): So Jesus rose and went after him, accompanied by his disciples.
- (WNT): And Jesus rose and followed him, as did also His disciples.
- (Comp): Remigius writes: "We ought to admire and at the same time to imitate the humility and mercifulness of the Lord; as soon as ever He was asked, He rose to follow him that asked; *And Jesus rose, and followed him.* Here is instruction both for such as are in command, and such as are in subjection. To these He has left an example of obedience; to those who are set over others He shews how earnest and watchful they should be in teaching; whenever they hear of any being dead in spirit, they should hasten to Him;"

Matthew 9:20

- (A.V.): And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:
- (SNT): And behold, a woman whose blood had flowed fourteen years, came up behind him, and touched the extremity of his robe:
- (NNT): And, lo! a woman, who had had an issue of blood for twelve years, came up behind, and touched the fringe of his garment.
- (JMT): Now a woman who had had a hemorrhage for twelve years come up behind him and touched the tassel of his robe;
- (WNT): But a woman who for twelve years had been afflicted with haemorrhage came behind Him and touched the tassel of His cloak;

(Comp): Farrar in his *Text Explained*, writes:
 "THE BORDER OF HIS GARMENT. Perhaps one of the fringes or tassels (tsitsith), bound with blue thread, worn by the Jews in accordance with the Mosaic regulations. The trepidation of the woman rose from the fact that her stolen touch communicated ceremonial pollution (Leviticus xv. 25)."

Matthew 9:21

- (A.V.): For she said within herself, If I may but touch his garment, I shall be whole.
- (SNT): for she had said in her mind, If I but touch his garment I shall be cured.
- (NNT): For she said within herself, If I only touch his garment, I shall be made well.
- (JMT): what she said to herself was this, "If I can only touch his robe, I will recover."
- (WNT): for she said to herself, "If I but touch His cloak, I shall be cured."
- (Comp): Remigius writes: "In which her humility must be praised, that she came not before His face, but behind, and judged herself unworthy to touch the Lord's feet, yea, she touched not His whole garment, but the hem only; for the Lord wore a hem according to the command of the Law. So the Pharisees also wore hems which they made large, and in some they inserted thorns. But the Lord's hem was not made to wound, but to heal, and therefore it follows, *For she said within herself, If I can but touch His garment, I shall be made whole.*"

Matthew 9:22

- (A.V.): But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.
- (SNT): And Jesus turned himself, looked at her, and said to her: Take courage, my daughter; thy faith hath given thee life. And the woman was cured from that very hour. (*Notes: "life," or as the Syriac gives, 'hath vivified thee.'*)
- (NNT): And he turned round, and seeing her, said, Be of good cheer, daughter; thy faith hath made thee well. And the woman was made well from that hour.
- (JMT): Then Jesus turned round, and when he saw her he said, "Courage, my daughter, your faith has made you well." And the woman was well from that hour.
- (WNT): And Jesus turned and saw her, and said, "Take courage, daughter; your faith has cured you." And the woman was restored to health from that moment. (*Notes: "Cured;" The verb here employed is the same as is often rendered by 'save.' It signifies to deliver either (1) as here, from present evil of any kind, or (2) from impending or future evil. The former is the sense twice as frequently as the latter. In the interpretation, therefore, of 1:21, we shall probably be right in considering the thought of deliverance from sin itself—the abiding stain of its continued existence within us—as dominating (though doubtless not excluding) that of immunity from consequent punishment.*)
- (Comp): We quote from Ellicott: "THY FAITH

HATH MADE THEE WHOLE.—Literally, *thy faith hath saved thee*. The rendering of the Authorized Version is not wrong, and yet it represents but part of the full meaning of the word."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 9:22.

Matthew 9:23

(A.V.): And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

(SNT): And Jesus came to the house of the ruler: and he saw there pipers, and multitudes making outcry.

(NNT): And Jesus coming into the ruler's house, and seeing the minstrels, and the crowd making a noise,

(JMT): Now when Jesus reached the official's house and saw the flute-players and the din the crowd were making,

(WNT): Entering the Ruler's house, Jesus saw the flute-players and the crowd loudly wailing, (*Notes: "Crowd," A great number of persons were in the house who had full opportunity of satisfying themselves that the little girl was dead, and thus became eye-witnesses of the miracle. Jesus, while He often repressed mere gossip about His wonderful works, nevertheless desired that they should be seen by many witnesses.*)

(Comp): The vicious custom of making death more

real, more heart-rending, found expression in the use and function of "minstrels"—hired flute-players or mourners.

Matthew 9:24

- (A.V.): He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.
- (SNT): And he said to them: Retire; for the maid is not dead, but sleepeth. And they scoffed at him.
- (NNT): said, Withdraw; for the girl is not dead, but is sleeping. And they laughed him to scorn.
- (JMT): he said, "Be off with you; the girl is not dead but asleep." They laughed at him.
- (WNT): and He said, "Go out of the room; the little girl is not dead, but asleep." And they laughed at Him.
- (Comp): It is interesting to note that Jesus' first act was to silence and dismiss this phase of mesmerism—the minstrels.

Matthew 9:25

- (A.V.): But when the people were put forth, he went in, and took her by the hand, and the maid arose.
- (SNT): And when he had ejected the throngs, he entered in, and took her by the hand, and the maid rose up.
- (NNT): But when the crowd had been put out, he went in, and took hold of her hand; and the girl arose.

(JMT): But after the crowd had been put out, he went in and took her hand, and the girl rose up.

(WNT): When however the place was cleared of the crowd, Jesus went in, and on His taking the little girl by the hand, she rose up. (*Notes: "Rose us;" Or 'woke up.'*)

(Comp): Jerome comments thus on the text: "They that had mocked the Reviver were not worthy to behold the mystery of the revival."

Matthew 9:26

(A.V.): And the fame hereof went abroad into all that land.

(SNT): And the fame of this [thing] spread in all that land.

(NNT): And the report of this went abroad into all that country.

(JMT): The report of this went all over that country.

(WNT): And the report of this spread throughout all that district.

(Comp): Morrison declares that the word rendered *fame* carries the simple sense of *report*.

Matthew 9:27

(A.V.): And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou son of David, have mercy on us.*

(SNT): And when Jesus had passed from there, two blind men followed after him, and said: Have mercy on us, Thou Son of David!

(NNT): And as Jesus passed on from thence, two blind

men followed him, crying out and saying,
Have pity on us, Son of David!

(JMT): As Jesus passed along from there, he was followed by two blind men who shrieked, "Son of David, have pity on us!"

(WNT): As Jesus passed on, two blind men followed Him, shouting and saying, "Pity us, Son of David."

(Comp): Blindness has been called the "universal malady of Egypt", and many are the surmises as to its causes. One and all these assumed causes ignore the mental equation of Egyptian *thinking*.

Matthew 9:28

(A.V.): And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

(SNT): And when he had entered a house, those blind men approached him, and Jesus said to them: Believe ye that I am able to do this? They said to him, Yes, our Lord.

(NNT): And when he had come into the house, the blind men came to him; and Jesus saith to them, Do ye believe that I am able to do this? They say to him, Yea, Lord.

(JMT): When he went indoors the blind men came up to him, and Jesus asked them, "Do you believe I can do this?" They said, "Yes, sir."

(WNT): And when He had gone indoors, they came to

Him. "Do you believe that I can do this?"
He asked them. "Yes, Sir," they replied.

(Comp): Lange writes interestingly of this text: "The circumstance, that the blind men followed Him thither, seems itself miraculous. They found their way in the train of Christ, as if some glimmer of light had already been granted. Similarly, the persistence with which they openly ascribed to the Lord a Messianic title which He had not yet publicly assumed, was a signal manifestation of their faith. They were not healed by the way, partly because Jesus would try their faith, and partly because as yet He would not in public reply to the address of *Messiah*."

Matthew 9:29

(A.V.): Then touched he their eyes, saying, According to your faith be it unto you.

(SNT): Then he touched their eyes, and said: As ye have believed, so shall it be to you.

(NNT): Then he touched their eyes, saying, According to your faith be it done to you.

(JMT): Then he touched their eyes and said, "As you believe, so your prayer is granted."

(WNT): So He touched their eyes and said, "According to your faith let it be to you."

(Comp): David's words are here fulfilled literally: 'The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:' (Psalm 146:8.)

Matthew 9:30

- (A.V.): And their eyes were opened: and Jesus straitly charged them, saying, See *that* no man know *it*.
- (SNT): And forthwith their eyes were opened. And Jesus charged them and said: See, that no man know [of it].
- (NNT): And their eyes were opened. And Jesus sternly charged them, saying, See that no one know it.
- (JMT): and their eyes were opened. Jesus sternly charged them, "See, nobody is to know of this."
- (WNT): Then their eyes were opened. And assuming a stern tone Jesus said to them, "Be careful to let no one know."
- (Comp): Some scholars believe that Jesus' injunction to keep silent in regard to their healing was based upon the fact that these blind men had hailed Jesus as "son of David". This was deemed dangerous to the men themselves since such a title would be construed by the Jews as blasphemous.

Matthew 9:31

- (A.V.): But they, when they were departed, spread abroad his fame in all that country.
- (SNT): But they went out and spread the fame of it in all that land.
- (NNT): But they went out, and spread abroad his fame in all that country.

- (JMT): But they went out and spread the news of him all over that country.
- (WNT): But they went out and published His fame in all that district.
- (Comp): John A. Broadus comments thus on the text: "Some have sought to excuse the disobedience of the two men on the ground that it was very natural, and was no doubt sincerely designed to do him honor. But still it was a fault. What can be so pleasing to him, or so conducive to his glory, as simple, unquestioning, loving obedience?"

Matthew 9:32

- (A.V.): As they went out, behold, they brought to him a dumb man possessed with a devil.
- (SNT): And as Jesus went out, they brought to him a dumb man in whom was a demon.
- (NNT): And as they were going out, lo! they brought to him a dumb man, possessed by a demon.
- (JMT): As they went out, a dumb man was brought to him, who was possessed by a daemon,
- (WNT): And as they were leaving His presence a dumb demoniac was brought to Him. (*Notes: "Dumb;" Perhaps a deaf-mute.*)
- (Comp): Vincent writes of the word DUMB: "The word is also used of *deafness* (Matthew xi. 5; Mark vii. 32; Luke vii. 22). It means *dull* or *blunted*. The classical writers use it of speech, hearing, sight, and mental perception. In the New Testament, only of hearing and speech,

the meaning in each case being determined by the context."

Matthew 9:33

- (A.V.): And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.
- (SNT): And when the demon had gone out, the dumb man conversed. And the multitudes admired, and said: Never was it so seen in Israel!
- (NNT): And when the demon was cast out, the dumb man spoke. And the multitudes marvelled, saying, Never was the like seen in Israel.
- (JMT): and when the daemon had been cast out, the dumb man spoke. Then the crowd marvelled; they said, "Such a thing has never been seen in Israel!"
- (WNT): When the demon was expelled, the dumb man could speak. And the crowds exclaimed in astonishment, "Never was such a thing seen in Israel."
- (Comp): Hope must indeed have sunk to a low level if, in view of Isaiah's well known words, such a demonstration appeared as "marvelous": "Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." (Isaiah 35:6.)

Matthew 9:34

- (A.V.): But the Pharisees said, He casteth out devils through the prince of the devils.

- (SNT): But the Pharisees said: It is by the Prince of demons, he casteth out demons.
- (NNT): But the Pharisees said, He casteth out the demons through the prince of the demons.
- (JMT): *(Notes: Ver. 34 ('But the Pharisees said, "He casts out daemons by the prince of daemons"') is to be omitted, with D, Syr. Sin., the Old Latin, the Diatesaron, etc. It is probably a later insertion from 12:24 or Mark 3:22, to prepare for 12:24f.)*
- (WNT): But the Pharisees maintained, "It is by the power of the Prince of the demons that he drives out the demons." *(Notes: "By the power of;" literally 'in.')*
- (Comp): The envy motivating the Pharisees' words was well expressed by The Preacher: "Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit." (Ecclesiastes 4:4.)

Matthew 9:35

- (A.V.): And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
- (SNT): And Jesus travelled over all the cities and the villages: and he taught in their synagogues, and proclaimed the tidings of the kingdom, and healed all diseases and all pains.
- (NNT): And Jesus went round all the cities and villages, teaching in their synagogues, and

preaching the glad tidings of the kingdom, and healing every sickness and every disease.

(JMT): Then Jesus made a tour through all the towns and villages, teaching in their synagogues, preaching the gospel of the Reign, and healing every disease and complaint.

(WNT): And Jesus continued His circuits through all the towns and the villages, teaching in their synagogues and proclaiming the Good News of the Kingdom, and curing every kind of disease and infirmity.

(Comp): William Bruce writes: "The Lord, in this higher sense, is still going into all our towns and villages preaching the gospel. He is still spreading, by his Spirit and through his Word, throughout every receptive mind, the glad tidings of his great salvation."

Matthew 9:36

(A.V.): But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

(SNT): And when Jesus looked on the multitudes, he pitied them; because they were wearied and dispersed, like sheep that have no shepherd.

(NNT): And seeing the multitudes, he was moved with compassion for them, because they were harassed and scattered about, as sheep having no shepherd.

(JMT): As he saw the crowds he was moved with pity for them; they were harassed and dejected, like sheep without a shepherd.

(WNT): And when He saw the crowds He was touched with pity for them, because they were distressed and were fainting on the ground like sheep which have no shepherd.

(Comp): Vincent writes of the verb *scattered*: "The word is the perfect participle passive of, *to throw or cast*, and means *thrown down, prostrated*. So Wycliff, *lying*. It is not the *dispersion* one from another, but their *prostration* in themselves that is meant. They have cast themselves down for very weariness."

The mental famine predicted by Amos was apparent to our Master: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*." (Amos 8:11, 12.)

Matthew 9:37

(A.V.): Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;

(SNT): And he said to his disciples, The harvest is great, and the laborers few.

(NNT): Then he saith to his disciples, The harvest indeed is great, but the laborers are few.

(JMT): Then he said to his disciples, "The harvest is rich, but the labourers are few;

(WNT): Then He said to His disciples, "The harvest is abundant, but the reapers are few;

(Comp): Pere Gratry declares: "This lack of true workers is one of the characteristic features of the world's history, and we see it in our own day."

Matthew 9:38

(A.V.): Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

(SNT): Entreat, therefore, of the Lord of the harvest, that he would send laborers into his harvest.

(NNT): Pray therefore the Lord of the harvest to send forth laborers for his harvest.

(JMT): so pray the Lord of the harvest to send labourers to gather his harvest."

(WNT): therefore entreat the Owner of the Harvest to send out reapers into His fields." (*Notes: "Fields;" literally 'harvest.'*)

(Comp): We close this chapter with David's words of reassurance: "The Lord gave the word: great *was* the company of those that published *it*." (Psalms 68:11.)

CHAPTER X.

Matthew 10:1

- (A.V.): And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
- (SNT): And he called his twelve disciples [to him], and gave them authority over unclean spirits to cast them out, and to heal every pain and disease.
- (NNT): And he called to him his twelve disciples, and gave them power over unclean spirits, to cast them out, and to heal every sickness and every disease.
- (JMT): And summoning his twelve disciples he gave them power over unclean spirits, power to cast them out and also to heal every disease and every ailment.
- (WNT): Then He called to Him His twelve disciples and gave them authority over foul spirits, to drive them out; and to cure every kind of disease and infirmity.
- (Comp): Lange writes: "They are, primarily, ambassadors to the twelve tribes of Israel, and to this their number corresponds. The twelve tribes bore typical reference to the purpose which Israel was intended to serve in the world. On the one hand, they expressed the idea of a full number, or of the fulness of the Spirit; while, on the other, they represented the world which, in all its forms, was to be

pervaded by this fulness of the Spirit. What the twelve tribes of Israel were typically, the twelve Apostles were in deed and in truth, being the twelve representatives and vehicles of the spiritual fulness with which Christ pervades His people, and, through them, the world."

Matthew 10:2

- (A.V.): Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;
- (SNT): And the names of those twelve Legates are these: The first of them, Simon who is called Cephas, and Andrew his brother; and James the son of Zebedee, and John his brother;
- (NNT): Now the names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother, and James the son of Zebedee, and John his brother;
- (JMT): These are the names of the twelve apostles: first Simon (who is called Peter) and Andrew his brother, James the son of Zebedaeus and John his brother,
- (WNT): Now the names of the twelve Apostles were these: first, Simon called Peter, and his brother Andrew; James the son of Zabdi, and his brother John; (*Notes: "Apostles;" The word occurs here for the first time. The meaning is, 'those who were sent,' 'emissaries,' 'missionaries.' This noun (apostolos) is derived from the verb (apostello) that occurs in verse 5, and is there translated 'sent.'*)

(Comp): The name Simon means literally "hearing", and Peter means "stone" or "rock". Lange writes of this name: "The following is the explanation given in Matt. xvi. 17: *Simon, thou son of Jonas, of the dove, which lodgeth in the clefts of the rock (image of the Church, Song ii. 14; Jer. xlviii. 28), thou shalt be called the Rock (of the dove).*" See Compiler's Notes to John 1:41. Andrew combines the sense of "manly" and "stature"—which certainly characterized his attitude throughout his life. See Compiler's Notes on John 1:40.

"James" was an Old Testament name of honor. He and John, however, were called "sons of thunder"—a fitting title for men of such pronounced thought and action.

The name "John" means "given by Jehovah".

Matthew 10:3

(A.V.): Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

(SNT): and Philip, and Bartholomew, and Thomas, and Matthew the publican; and James the son of Alpheus, and Lebbaeus who was called Thaddeus;

(NNT): Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alphaeus, and Lebbaeus;

(JMT): Philip and Bartholomew, Thomas and Matthew the taxgatherer, James the son of Alphaeus and Lebbaeus whose surname is Thaddaeus,

(WNT): Philip and Bartholomew, Thomas and Matthew the tax-gatherer, James the son of Alphaeus, and Thaddaeus;

(Comp): Lange writes of Philip: "The original derivation of the word is not of personal importance in this case. Probably he had another name. He was a native of Bethsaida, and one of the earliest disciples of Jesus."

"Bartholomew" means literally "son of Tholmai", and "Tholmai" means "rich in furrows", "cultivated field". "Thomas" comes from a root meaning "twin"—a favorite name of that period, bestowed in honor of the sailors' patron saints "Castor" and "Pollux". Matthew's original name was Levi, the son of Alphaeus (leader). We have no details concerning this man beyond the Scriptural references to him. Nothing to date is known of either "James the son of Alphaeus", or "Lebbaeus who was called Thaddaeus".

Matthew 10:4

(A.V.): Simon the Canaanite, and Judas Iscariot, who also betrayed him.

(SNT): and Simon the Canaanite, and Judas Iscariot, he who betrayed him.

(NNT): Simon of Cana, and Judas Iscariot, he who betrayed him.

(JMT): Simon the Zealot and Judas Iscariot who betrayed him.

(WNT): Simon the Cananaean, and Judas the Iscariot, who also betrayed Him. (*Notes: "Cananaean;" This is a totally different word from 'Canaanite,' and*

probably means 'Zealot.' "Iscariot;" i. e., 'man of Kerioth' (Josh. 15:25).)

- (Comp): "Simon the Canaanite" left no record of achievement which is apparent to date. See Compiler's Notes (John 6:71) on Judas Iscariot.

Matthew 10:5

- (A.V.): These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
- (SNT): These twelve Jesus sent forth: and he commanded them and said: Go not in the way of the Gentiles: and enter not the cities of the Samaritans. (*Notes: "Gentiles," or as the Syriac gives, 'the profane.'*)
- (NNT): These twelve Jesus sent forth, when he had charged them, saying, Go not away to gentiles, and enter not any city of the Samaritans;
- (JMT): These twelve men Jesus despatched with the following instructions, "Do not go among the Gentiles,
- (WNT): These twelve Jesus sent on a mission, after giving them their instructions: "Go not," He said, "among the Gentiles, and enter no Samaritan town; (*Notes: "Sent;" Probably two and two, like the Seventy at a later time (Luke 10:1).*)
- (Comp): It would be difficult for us today to appreciate the full significance of Jesus' protective warning—voiced in this text. The Gentiles were inextricably bound up in the hopeless entanglements of sensualism—stupified by its mesmeric

appeal. The Samaritans likewise, were steeped in the ritualism of a hide-bound theology, which tended to bolster up that smug self-satisfaction that invariably closes the door on progress. To attempt arousing either group without greater understanding would not only be fruitless, but dangerous to the disciples' own faith and assurance.

Matthew 10:6

- (A.V.): But go rather to the lost sheep of the house of Israel.
- (SNT): But, go ye rather to the lost sheep of the house of Israel.
- (NNT): but go rather to the lost sheep of the house of Israel.
- (JMT): rather make your way to the lost sheep of the house of Israel.
- (WNT): but, instead of that, go to the lost sheep of Israel's race. (*Notes: "Lost sheep;" Or, as we should say, 'lapsed masses.'—Ed.*)
- (Comp): Jeremiah best described the receptive thought of Jesus' period: "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace." (Jeremiah 50:6.)

Matthew 10:7

- (A.V.): And as ye go, preach, saying, The kingdom of heaven is at hand.

(SNT): And as ye go, proclaim and say: The kingdom of heaven hath approached.

(NNT): And, as ye go, proclaim, saying, The kingdom of heaven is at hand.

(JMT): And preach as you go, tell men, 'The Reign of heaven is near.'

(WNT): And as you go, preach and say, 'The Kingdom of the Heavens is close at hand.'

(Comp): Chrysostom writes: "Behold the greatness of their ministry, behold the dignity of the Apostles. They are not to preach of any thing that can be an object of sense, as Moses and the Prophets did; but things new and unlooked for; those preached earthly goods, but these the kingdom of heaven and all the goods that are there."

Matthew 10:8

(A.V.): Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

(SNT): Heal ye the sick; cleanse the leprous; [raise the dead;] and cast out demons. Freely ye have received; freely give. (*Notes: "raise the dead;" Omitted in most copies.*)

(NNT): Heal the sick, raise the dead, cleanse lepers, cast out demons; freely ye received, freely give.

(JMT): Heal the sick, raise the dead, cleanse lepers, cast out daemons; give without paying, as you have got without paying;

(WNT): Cure the sick, raise the dead to life, cleanse

lepers, drive out demons: you have received without payment, give without payment.
(Notes: "Raise to life;" literally 'wake'.)

(Comp): Gregory adds: "Miracles also were granted to the holy preachers, that the power they should shew might be a pledge of the truth of their words, and they who preached new things should also do new things; wherefore it follows, *Heal the sick, raise the dead, cleanse the lepers, cast out daemons.*"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 10:8.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:8.

Matthew 10:9

(A.V.): Provide neither gold, nor silver, nor brass, in your purses,

(SNT): Provide not gold, nor silver, nor brass in your purses;

(NNT): Provide neither gold, nor silver, nor brass, in your girdles;

(JMT): you are not to take gold or silver or coppers in your girdle,

(WNT): "Provide no gold, nor even silver nor copper to carry in your pockets;

(Comp): Chrysostom comments thus on the text: "This precept then first frees the Apostles from all suspicions; secondly, from all care, so that

they may give up their whole time to preaching the word; thirdly, teaches them their excellent supply. This is what He said to them afterwards, *Was any thing lacking to you, when I sent you without bag or scrip?"*

Matthew 10:10

- (A.V.): Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
- (SNT): nor a wallet for the journey: neither two coats, nor shoes, nor a staff. For the laborer is worthy of his food.
- (NNT): nor bag for the journey, nor two coats, nor sandals, nor a staff. For the laborer is worthy of his living.
- (JMT): nor a wallet for the road, nor two shirts, nor sandals, nor stick—the workman deserves his rations.
- (WNT): no bag for your journey, nor change of linen, nor shoes, nor stick; for the labourer deserves his food.
- (Comp): This great principle of just compensation—"the workman is worthy of his meat"—found an early statement in Leviticus: "Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning." (19:13.)

Matthew 10:11

- (A.V.): And into whatsoever city or town ye shall

enter, enquire who in it is worthy; and there abide till ye go thence.

(SNT): And into whatever city or town ye enter, inquire, who in it is worthy; and there stay until ye depart.

(NNT): And into whatever city or town ye enter, inquire who in it is worthy; and there abide till ye leave the place.

(JMT): Whatever town or village you go into, find out a deserving inhabitant and stay with him till you leave.

(WNT): "Whatever town or village you enter, inquire for some good man; and make his house your home till you leave the place.

(Comp): Ellicott gives the following explanation of the text: "The command was a plain practical rule. The habits of Eastern hospitality would throw many houses open to the preachers which would give no openings for their work, or even bring on them an evil report. From these they were to turn away and to seek out some one who, though poor, was yet of good repute, and willing to receive them as messengers of glad tidings."

Matthew 10:12

(A.V.): And when ye come into an house, salute it.

(SNT): And when ye enter a house, salute the household. (*Notes: "salute," or as the Syriac gives, 'ask after the peace of it.'*)

(NNT): And as ye enter the house, salute it.

(JMT): When you enter the house, salute it; .

(WNT): When you enter the house, salute it; (*Notes: "Salute it," When the two Apostles entered the building, they were to salute the household, doubtless in the words prescribed in Luke 10:5, "Peace be to this house!"*)

(Comp): William Bruce points out that "house" typifies the individual consciousness. The salutation "peace be to this house" thus became the simple form of treatment or healing, established in that era.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:12.

Matthew 10:13

(A.V.): And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

(SNT): And if the house be worthy, your peace will come upon it; but if it be not worthy, your peace will return upon yourselves. (*Notes: "peace," i. e., 'your salam,' or 'salutation.'*)

(NNT): And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

(JMT): if the household is deserving, let your peace rest on it; but if the household is undeserving, let your peace return to you.

(WNT): and if the house deserves it, the peace you invoke shall come upon it. If not, your peace shall return to you.

(Comp): Remigius writes: "Thus either the hearer, be-

ing predestined to eternal life, will follow the heavenly word when he hears it; or if there be none who will hear it, the preacher himself shall not be without fruit; for his peace returns to him when he receives of the Lord recompense for all his labour."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:13.

Matthew 10:14

- (A.V.): And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
- (SNT): And whoever will not receive you, nor hear your discourses, when ye depart from that house or that town, shake off the dust from your feet.
- (NNT): And whoever shall not receive you, nor hear your words, when ye go out of that house or city, shake off the dust from your feet.
- (JMT): Whoever will not receive you or listen to your message, leave that house or town and shake off the very dust from your feet.
- (WNT): And whoever refuses to receive you or even to listen to your Message, as you leave that house or town, shake off the very dust from your feet.
- (Comp): The clause *shake off the dust of your feet* was, according to A. B. Bruce, "a symbolic act practised by the Pharisees on passing from

heathen to the Jewish soil, the former being regarded as unclean."

Matthew 10:15

- (A.V.): Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.
- (SNT): Verily I say to you, that it will be comfortable for the land of Sodom and Gomorrah in the day of judgment, rather than for that city.
- (NNT): Truly do I say to you, It will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.
- (JMT): I tell you truly, on the day of judgment it will be more bearable for Sodom and Gomorra than for that town.
- (WNT): I solemnly tell you that it will be more endurable for the land of Sodom and Gomorrah on the day of Judgement than for that town.
- (Comp): We quote from Lange: "The higher the spiritual offer rejected, the greater their sin. In Sodom, only the weak testimony of Lot had been heard; but to reject the Evangelists, marked the climax of guilt."

Matthew 10:16

- (A.V.): Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
- (SNT): Behold, I send you forth as sheep among wolves. Therefore be ye sagacious as serpents, and guileless as doves.

- (NNT): Lo! I send you forth as sheep into the midst of wolves. Be therefore wise as serpents, and harmless as doves.
- (JMT): I am sending you out like sheep among wolves; so be wise like serpents and guileless like doves.
- (WNT): "Remember it is I who am sending you out, as sheep into the midst of wolves; prove yourselves as sagacious as serpents, and as innocent as doves. (*Notes: "Doves;" literally 'pigeons.'*)
- (Comp): Ezekiel received similar instructions: "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house." (2:6.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:16.

Matthew 10:17

- (A.V.): But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;
- (SNT): And beware of men; for they will deliver you over to the tribunals, and will scourge you in their synagogues.
- (NNT): But beware of men. For they will deliver you up to the councils, and they will scourge you in their synagogues; (*Notes: See Ch. 24:9, 13.*)

(JMT): Beware of men, they will hand you over to sanhedrins and scourge you in their synagogues.

(WNT): But beware of men; for they will deliver you up to appear before Sanhedrins, and will flog you in their synagogues; (*Notes: "Sanhedrins;" Or 'High Courts of Justice.'*)

(Comp): Grotius writes: "The synagogue is referred to here, not merely as a place of worship, but as a juridical assembly exercising discipline and inflicting penalties. Among these was scourging."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:17. 201

Matthew 10:18

(A.V.): And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

(SNT): And they will bring you before governors and kings, on my account, for a testimony to them and to the Gentiles.

(NNT): and ye will be brought before governors and kings for my sake, that ye may bear testimony to them and to the gentiles.

(JMT): and you will be haled before governors and kings for my sake—it will be a testimony to them and to the Gentiles.

(WNT): and you will even be put on trial before governors and kings for my sake, to bear witness to them and to the Gentiles.

(Comp): History confirms Jesus' prophecy given in this verse. The Christians not only suffered at the hands of the religious tribunals but the civil authorities as well.

Matthew 10:19

(A.V.): But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

(SNT): And when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what to say.

(NNT): But when they deliver you up, be not anxious as to how or what ye shall speak; for it will be given you in that hour what ye shall speak.

(JMT): Now, when they bring you up for trial, do not trouble yourselves about how to speak or what to say; what you are to say will come to you at the moment,

(WNT): But when they have delivered you up, have no anxiety as to how you shall speak or what you shall say; for at that very time it shall be given you what to say; (*Notes: The innocent seldom need to make the same elaborate defence as the guilty. They can afford to speak the simple truth and to rely upon God and the justice of their cause!* —Ed.)

(Comp): Jesus repeats the thought which comforted Moses: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Exodus 4:12.)

Matthew 10:20

- (A.V.): For it is not ye that speak, but the Spirit of your Father which speaketh in you.
- (SNT): For it is not ye that speak, but the spirit of your Father speaking in you.
- (NNT): For it is not ye that speak, but the Spirit of your Father that speaketh in you.
- (JMT): for you are not the speakers, it is the Spirit of your Father that is speaking through you.
- (WNT): for it is not you who will speak: it will be the Spirit of your Father speaking through you. (*Notes: "Through you;" literally 'in you.'*)
- (Comp): Jeremiah also heard this reassuring thought: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." (1:17.)

Matthew 10:21

- (A.V.): And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.
- (SNT): And brother shall deliver up his brother to death, and a father his son; and children shall rise up against parents, and cause them to die.
- (NNT): And brother will deliver up brother to death, and the father his child; and children will rise up against their parents, and put them to death;
- (JMT): Brother will betray brother to death, the

father will betray his child, *children will rise against their parents* and put them to death.

(WNT): Brother will betray brother to death, and father, child; and children will rise against their own parents and will put them to death.

(Comp): This text bears a certain relation to the words of Micah: "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house." (7:5, 6.)

Matthew 10:22

(A.V.): And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

(SNT): And ye shall be hated by every one, on account of my name, But he that shall endure to the end, shall have life.

(NNT): and ye will be hated by all on account of my name. But he that endureth to the end will be saved.

(JMT): and you will be hated by all men on account of my name; but he will be saved who holds out to the very end.

(WNT): And you will be objects of universal hatred because you are called by my name; but he who holds out to the End—he will be saved.

(Comp): William Bruce writes: "This is expressive of a repugnance of the whole natural mind (mor-

tal mind) to the principles of heavenly truth and good, or a conflict in which all the selfhood is exercised in opposition to what is the Lord's in the mind."

Matthew 10:23

- (A.V.): But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.
- (SNT): And when they persecute you in one city, flee to another: for verily I say to you, Ye shall not have completed all the cities of the house of Israel, till the Son of man shall come.
(Notes: "one," or as the Syriac gives, 'this.')
- (NNT): And when they persecute you in one city, flee to another. For truly do I say to you, Ye will not have gone over the cities of Israel till the Son of man hath come.
- (JMT): When they persecute you in one town, flee to the next; truly I tell you, you will not have covered the towns of Israel before the Son of man arrives.
- (WNT): Whenever they persecute you in one town, escape to the next; for I solemnly tell you that you will not have gone the round of all the towns of Israel before the Son of Man comes.
(Notes: "Escape;" "Preserving yourselves for further service" (Baxter). "Before the Son of Man comes;" Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70 A. D.)
- (Comp): We quote from Ellicott: "The counsel is noteworthy as suggesting at least one form of the

wisdom of the serpent. Men were not to imagine that they were 'enduring to the end' when, in the eagerness of their zeal, they courted martyrdom; but were rather to avoid danger instead of courting it, and to utilise all opportunities for the continuance of their work. The effect of the command thus given may be traced in all the great persecutions under the Roman Empire, Polycarp and Cyprian furnishing, perhaps, the most conspicuous examples."

Matthew 10:24

- (A.V.): The disciple is not above *his* master, nor the servant above his lord.
- (SNT): No disciple is better than his rabbi; nor a servant, than his lord.
- (NNT): A disciple is not above his teacher, nor a servant above his lord.
- (JMT): A scholar is not above his teacher, nor a servant above his lord;
- (WNT): "The learner is never superior to his teacher, and the servant is never superior to his master. (*Notes: "Learner;" Or 'disciple.'* "Servant;" Or 'slave.' "Master;" Or 'owner.')
- (Comp): It is generally agreed that Jesus in this text is quoting a familiar proverb of the day.

Matthew 10:25

- (A.V.): It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelze-

bub, how much more *shall they call* them of his household?

- (SNT): It is sufficient for the disciple, that he be as his rabbi; and the servant, as his lord. If they call the lord of the house Beelzebub how much more the children of his family? (*Notes: "children;" Or, 'members.'*)
- (NNT): It is enough for the disciple to be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebul, how much more will they so call those of his household!
- (JMT): enough for the scholar to fare like his teacher, and the servant like his lord. If men have called the master of the house Beelzebul, how much more will they miscall his servants!
- (WNT): Enough for the learner to be on a level with his teacher, and for the servant to be on a level with his master. If they have called the master of the house Baalzebul, how much more will they slander his servants?
- (Comp): Ellicott writes of the term "Beelzebub": "The Greek gives the form *Beel-zebul*. Its history illustrates some interesting phases of Jewish thought. (1) It appears in the form *Baal-zebub*, the 'Lord of flies' (probably as sending or averting the swarms of flies or locusts that are one of the plagues of the East), as the name of a god worshipped by the Philistines at Ekron, and consulted as an oracle (2 Kings i. 2) in cases of disease. (2) Later Jews, identifying all heathen deities with evil spirits, saw in the god of their nearest and most hated

neighbours the chief or prince of those 'demons,' and in their scorn transformed the name into *Baal-zebel*, which would mean 'Lord of dung,' or *Baal-zebul*, 'Lord of the dwelling'—that is of the house of the evil spirits who are the enemies of God. Our Lord's connection of the name with 'the master of the house' seems to point to the latter meaning as that present to our Lord's thoughts. The reference is clearly made to the charge that had already been implied in Matthew ix. 34. We do not indeed find the name of Beelzebub there, nor indeed do we meet with the direct application of that name to our Lord anywhere in the Gospel history; but there was obviously but a single step, easily taken, between the language they had actually used and that which is here reported of them."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:25.

Matthew 10:26

- (A.V.): Fear then not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
- (SNT): Therefore be not afraid of them; for there is nothing covered up, that shall not be exposed; nor concealed, that shall not become known.
- (NNT): Fear them not therefore. For there is nothing covered that will not be revealed; and hid, that will not be known.

(JMT): Fear them not:—nothing is veiled that shall not be revealed, or hidden that shall not be known;

(WNT): Fear them not, however; there is nothing veiled which will not be uncovered, nor secret which will not become known.

(Comp): Solomon writes: "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." (Proverbs 29:25.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 10:26. 8-17

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:26.

Matthew 10:27

(A.V.): What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

(SNT): Whatever I say to you in the dark, that speak ye in the light; and what ye have heard in your ears, proclaim ye on the housetops.

(NNT): What I say to you in darkness, speak ye in the light; and what ye hear in the ear, proclaim ye upon the house-tops.

(JMT): what I tell you in the dark, you must utter in the open, what you hear in a whisper you must proclaim on the housetop.

(WNT): What I tell you in the dark, speak in the light;

and what is whispered into your ear, proclaim upon the roofs of the houses.

(Comp): We quote from Ellicott: "Parables, and dark sayings, and whispered hints, and many-sided proverbs, were among the forms by which He led them on to truth. They, in their work as teachers, were not to shrink through any fear of man from giving publicity to what they had thus learnt. To 'proclaim on the housetops'—the flat roofs of which were often actually used by criers and heralds for their announcements—is, of course, a natural figure for the fullest boldness and freedom in their preaching."

Matthew 10:28

(A.V.): And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

(SNT): And be not afraid of them that kill the body, but cannot kill the soul; but be afraid rather of Him who can destroy both soul and body in hell.

(NNT): And fear not those who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

(JMT): Have no fear of those who kill the body but cannot kill the soul: rather fear Him who can destroy both soul and body in Gehenna.

(WNT): "And do not fear those who kill the body, but

cannot kill the soul; but rather fear him who is able to destroy both soul and body in Gehenna.

- (Comp): William Bruce, groping in the gray mists of theology, perceives here and there unmistakable gleams of light—shot from Mind's effulgence. He writes: "In the spiritual sense him we are to fear does not mean the Divine Being, who never destroys, but some principle in ourselves which is the cause of our destruction. What, then, is it that kills the external, but cannot reach the internal? and what is it that reaches and can destroy both? The partial destroyer is falsity, the entire destroyer is evil."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 10:28.

Matthew 10:29

- (A.V.): Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
- (SNT): Are not two sparrows sold for a farthing? Yet one of them doth not fall to the ground without your Father.
- (NNT): Are not two sparrows sold for a penny? and not one of them shall fall to the ground without your Father.
- (JMT): Are not two sparrows sold for a farthing? Yet not one of them will fall to the ground unless your Father wills it.
- (WNT): Do not two sparrows sell for a halfpenny? Yet not one of them will fall to the ground

without your Father's leave. (Notes: "Half-penny;" The coin named (the 'assarion') was probably worth a farthing and four-fifths. Contrast Luke 12:6: "Are not five sparrows sold for a penny?" The birds were reckoned as being of such little value, that upon double the number being bought, an extra one was given gratis!—Ed.)

(Comp): David wrote: "These wait all upon thee; that thou mayest give *them* their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good." (Psalms 104:27, 28.)

Matthew 10:30

(A.V.): But the very hairs of your head are all numbered.

(SNT): As for you, even the hairs of your head are all numbered.

(NNT): But even the hairs of your head are all numbered.

(JMT): The very hairs on your head are all numbered;

(WNT): But as for you, the very hairs on your heads are all numbered.

(Comp): The metaphysical import of the text need not be thought perverted by quoting the protest of the people regarding Jonathan, a protest which speaks of divine preservation: "And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the peo-

ple rescued Jonathan, that he died not." (1 Samuel 14:45.)

Matthew 10:31

- (A.V.): Fear ye not therefore, ye are of more value than many sparrows.
- (SNT): Therefore be not afraid: ye are more important than many sparrows.
- (NNT): Fear not therefore; ye are of more value than many sparrows.
- (JMT): fear not, then, you are worth far more than sparrows! (*Notes: 'The distinction is qualitative, not quantitative.'*)
- (WNT): Away then with fear; you are more precious than a multitude of sparrows. (*Notes: "Precious;" Implying not merely worth, but high worth, great value.*)
- (Comp): This "value" in the eyes of Principle finds expression in Isaiah's famous lines: "When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (43:2.)

Matthew 10:32

- (A.V.): Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
- (SNT): Wherefore, whoever shall confess me before men, him will I also confess before my Father who is in heaven.

- (NNT): Every one therefore who shall acknowledge me before men, him will I also acknowledge before my Father who is in heaven.
- (JMT): Everyone who will acknowledge me before men, I will acknowledge him before my Father in heaven;
- (WNT): "Every man who acknowledges me before men I also will acknowledge before my Father who is in Heaven. (*Notes: "Acknowledges me;" Or 'avows his loyalty to me.' Literally 'confesses (confidence) in.' The expression occurs only in this verse and in Luke 12:8. "Will acknowledge;" He shall find me, on my part, loyal to him.*)
- (Comp): Vincent writes of the expression "confess me": "A peculiar but very significant expression. Literally, 'Confess *in* me.' The idea is that of confessing Christ out of a state of oneness with him. 'Abide in me, and being in me, confess me.' It implies identification of the confessor with the confessed, and thus takes confession out of the category of mere formal or verbal acknowledgment."

Matthew 10:33

- (A.V.): But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
- (SNT): But whoever shall deny me before men, him will I also deny before my Father who is in heaven.
- (NNT): But whoever shall deny me before men, him will I also deny before my Father who is in heaven.

(JMT): and whoever will disown me before men, I will disown him before my Father in heaven.

(WNT): But whoever disowns me before men I also will disown before my Father who is in heaven.

(Comp): Chrysostom writes: "He not only requires faith which is of the mind, but confession which is by the mouth, that He may exalt us higher, and raise us to a more open utterance, and a larger measure of love. For this is spoken not to the Apostles only, but to all; He gives strength not to them only, but to their disciples. And he that observes this precept will not only teach with free utterance, but will easily convince all; for the observance of this command drew many to the Apostles."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 10:33. ²⁷²⁻²⁵

Matthew 10:34

(A.V.): Think not that I am come to send peace on earth: I came not to send peace, but a sword.

(SNT): Think not that I have come to sow quietness on the earth: I have not come to sow quietness, but conflict. (*Notes: "sow," or as the Syriac gives, 'to cast,' or 'disseminate.' "Conflict," or as the Syriac gives, 'a sword.'*)

(NNT): Think not that I came to send peace on earth: I came not to send peace, but a sword.

(JMT): Do not imagine I have come to bring peace on earth; I have not come to bring peace but a sword.

(WNT): Do not suppose that I came to bring peace to the earth: I did not come to bring peace but a sword. (*Notes: "Bring peace to," literally 'cast peace upon.'*)

(Comp): Morrison writes of this text: "There is a sublime sense in which Christ came to establish the reign of universal peace. Far on among His aims, and near the end of them, was that of establishing peace. *Peace on earth* was never indeed His last aim; but it was near the last. Ere however this final peace can be attained, there must be 'first, purity.' And purity, if it seek to establish itself, will meet with determined opposition from impurity. Truth will meet with determined opposition from error. Benevolence, with all its gentleness, will meet with determined opposition from selfishness. There must be fighting. There will be fightings. False peace must be dissipated."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:34.

Matthew 10:35

(A.V.): For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

(SNT): For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. (*Notes: "set," or as the Syriac gives, 'to divide.'*)

(NNT): For I came to set a man at variance with his father, and a daughter with her mother, and a bride with her mother-in-law;

(JMT): I have come to set a man *against his father, a daughter against her mother, a daughter-in-law against her mother-in-law*;

(WNT): For I came to set a man against his father, A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW;

(Comp): Some authorities interpret this text literally, others, with spiritual appreciation, lift the import of the text into its rightful level of *chemicalization*.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:35.

Matthew 10:36

(A.V.): And a man's foes *shall be* they of his own household.

(SNT). And a man's foes will be the members of his household. (*Notes: "household," or as the Syriac gives, 'children of his house.'*)

(NNT): and they of a man's own household will be his foes.

(JMT): yes, *a man's own household will be his enemies.*

(WNT): AND A MAN'S OWN FAMILY WILL BE HIS FOES.

(Comp): Jesus quotes from Micah: "For the son dishonoureth the father, the daughter riseth up

against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house." (7:6.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:36. ¹⁴⁻⁹

Matthew 10:37

(A.V.): He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

(SNT): He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me:

(NNT): He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me;

(JMT): He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me:

(WNT): Any one who loves father or mother more than me is not worthy of me, and any one who loves son or daughter more than me is not worthy of me; (*Notes: "Is not worthy of me;" i. e., 'is not fit to be my disciple.'—Ed.*)

(Comp): It was David who wrote: "Whom have I in heaven *but thee?* and *there is* none upon earth *that I* desire beside thee." (Psalms 73:25.)

See Concordance to Miscellaneous Writings

and Works Other than Science and Health,
Mary Baker Eddy, Appendix B, page 1100.
Matthew 10:37.

Matthew 10:38

- (A.V.): And he that taketh not his cross, and followeth after me, is not worthy of me.
- (SNT): and he that doth not bear his cross and follow after me, is not worthy of me.
- (NNT): and he that doth not take his cross, and follow me, is not worthy of me.
- (JMT): he who will not take his cross and follow after me is not worthy of me.
- (WNT): and any one who does not take up his cross and follow where I lead is not worthy of me.
(Notes: "Cross;" Our Lord thus hints at His being about to die on the cross.)
- (Comp): We quote from Vincent: "HIS CROSS. This was no Jewish proverb, crucifixion not being a Jewish punishment; so that Jesus uses the phrase anticipatively, in view of the death which he himself was to die. This was one of those sayings described in John xii. 16, which the disciples understood not at the first, but the meaning of which was revealed in the light of later events. The figure itself was borrowed from the practice which compelled criminals to bear their own cross to the place of execution."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:38. *my 4-7 8 122-2*

Matthew 10:39

- (A.V.): He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
- (SNT): He that preserveth his life, shall lose it: and he that loseth his life for my sake, shall preserve it. (*Notes: "preserveth," or as the Syriac gives, 'findeth.'*)
- (NNT): He that findeth his life will lose it; and he that loseth his life for my sake will find it.
- (JMT): He who has found his life will lose it, and he who loses his life for my sake will find it.
- (WNT): To save your life is to lose it, and to lose your life for my sake is to save it. (*Notes: "Life:" Or 'soul.' The literal rendering of the verse is, 'He who shall have found his life shall lose it, and he who shall have lost his life for my sake shall find it.'*)
- (Comp): Vincent writes of the verb "findeth": "The word is really a past participle, *found*. Our Lord looked back in thought to each man's past, and forward to its appropriate consummation in the future."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1100, Matthew 10:39.

Matthew 10:40

- (A.V.): He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
- (SNT): He that entertaineth you, entertaineth me: and he that entertaineth me, entertaineth him that sent me.

(NNT): He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

(JMT): He who receives you receives me, and he who receives me receives Him who sent me.

(WNT): "Whoever receives you receives me, and whoever receives me receives Him who sent me.

(Comp): Morrison writes: "Great was the dignity of their office. They represented Him, even as He represented His Father. The conscious enjoyment of such dignity was well fitted to sustain them under all the trials which might be accumulated on them. They honoured the apostles, as apostles, would themselves be honoured."

Matthew 10:41

(A.V.): He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

(SNT): He that entertaineth a prophet in the name of a prophet, shall receive a prophet's reward: and he that entertaineth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

(NNT): He that receiveth a prophet because he is a prophet, will receive a prophet's reward, and he that receiveth a righteous man because he is a righteous man, will receive a righteous man's reward.

(JMT): He who receives a prophet because he is a

prophet, will receive a prophet's reward; he who receives a good man because he is good, will receive a good man's reward.

(WNT): Every one who receives a prophet, because he is a prophet, will receive a prophet's reward, and every one who receives a righteous man, because he is a righteous man, will receive a righteous man's reward. (*Notes: "Prophet," Preacher or teacher of the truth.*)

(Comp): Scholars link this text with the revelation which Abimelech received as Abraham's host: "Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine." (Genesis 20:7.)

Matthew 10:42

(A.V.): And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

(SNT): And whoever shall give one of these little ones to drink a cup of cold [water] only, in the name of a disciple, verily I say to you, he shall not lose his reward.

(NNT): And whoever shall give to drink only a cup of cold water to one of these little ones because he is a disciple, truly do I say to you, he will by no means lose his reward.

(JMT): And whoever gives one of these little ones even a cup of cold water because he is a disciple, I tell you, he shall not lose his reward."

(WNT): And whoever gives one of these little ones even a cup of cold water to drink because he is a disciple, I solemnly tell you that he will not lose his reward." (*Notes: "Little ones;" Possibly some children were present. "Even;" literally 'only.'*)

(Comp): We close the chapter with Ellicott's words: "ONE OF THESE LITTLE ONES.—The term was familiarly used of the scholars of a Rabbi, and in this sense our Lord, as the great Master, sending forth His disciples, now employs it. He would not disregard even the cup of cold water given to the humblest disciple as such and for the sake of Christ."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 10:42. *Ref 27-36*

CHAPTER XI.

Matthew 11:1

- (A.V.): And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.
- (SNT): And when Jesus had ended the instructions to his twelve disciples, he went from there, to teach and to proclaim in their cities. (*Notes: "instructions," or as the Syriac gives, 'commands,' or 'precepts.'*)
- (NNT): And it came to pass, when Jesus had made an end of his charge to his twelve disciples, that he departed thence, to teach and to preach in their cities.
- (JMT): After finishing these instructions to his twelve disciples, Jesus removed from there to teach and preach among their towns.
- (WNT): When Jesus had concluded His instructions to His twelve disciples, He left in order to teach and to proclaim His Message in the neighbouring towns. (*Notes: "Proclaim His Message;" One word in the Greek. The exact sense of the word (kerusso) is to perform the function of a public herald or crier. 'Preach' has associations which kerusso does not suggest.*)
- (Comp): Isaiah prophesied this activity of our Master: "Who is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." (Isaiah 63:1.)

Matthew 11:2

- (A.V.): Now when John had heard in the prison the works of Christ, he sent two of his disciples,
- (SNT): Now when John, in the house of prisoners, heard of the works of Messiah, he sent by the hand of his disciples,
- (NNT): And John, having heard in the prison of the works of Christ, sent by his disciples,
- (JMT): Now when John heard in prison what the Christ was doing, he sent his disciples
- (WNT): Now John had heard in prison about the Christ's doings, and he sent some of his disciples (*Notes: "Some of;" literally 'by.' We learn from Luke 7:18 that the messengers were two in number. In Matthew, according to the four most ancient MSS., the number is not specified.*)
- (Comp): The correct rendering of the Greek word translated "two" is *by*—"he sent *by* his disciples",

Matthew 11:3

- (A.V.): And said unto him, Art thou he that should come, or do we look for another?
- (SNT): and said to him: Art thou he that cometh, or are we to expect another?
- (NNT): and said to him, Art thou he that is to come, or are we to look for another?
- (JMT): to ask him, "Are you the Coming One? Or are we to look out for someone else?"
- (WNT): to inquire: "Are you the Coming One, or is it a different person that we are to expect?"

- (Comp): Scholars usually link Genesis 49:10 with this text: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 11:3. ¹³¹⁻⁵¹₁₃₃₋₂

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 11:3.

Matthew 11:4

- (A.V.): Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
- (SNT): Jesus answered, and said to them: Go, tell John the things that ye hear and see:
- (NNT): And Jesus answered and said to them, Go and tell John what ye hear and see.
- (JMT): Jesus answered them, "Go and report to John what you hear and see:
- (WNT): "Go and report to John what you see and hear," replied Jesus;
- (Comp): Ellicott writes: "GO AND SHEW JOHN AGAIN. There is no Greek adverb answer-to the last word (again)."

See Concordance to Science and Health, with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 11:4. ¹³²⁻⁴

Matthew 11:5

(A.V.): The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

(SNT): the blind see, and the lame walk, and the leprous are cleansed, and the deaf hear, and the dead rise up, and the needy hear good tidings:

(NNT): The blind receive sight and the lame walk, lepers are cleansed, and the deaf hear, and the dead are raised, and to the poor good tidings are brought;

(JMT): *the blind see*, the lame walk, lepers are cleansed, the deaf hear, and the dead are raised.

(WNT): "blind eyes receive sight, and cripples walk; lepers are cleansed, and deaf ears hear; the dead are raised to life, and the poor have the Good News proclaimed to them; (*Notes: "Are raised to life;" literally 'awake.'*)

(Comp): The expression *receive their sight* carries a wonderful scientific signification—*look upwards*.

The verb "walk" should read—*walk about*.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 11:5. ¹³²⁻⁴

Matthew 11:6

(A.V.): And blessed is *he*, whosoever shall not be offended in me.

(SNT): and happy is he, who shall not be stumbled at me.

(NNT): and blessed is he, whoever shall find no occasion of stumbling in me.

(JMT): And blessed is he who is repelled by nothing in me!"

(WNT): and blessed is every one who does not stumble and fall because of my claims."

(Comp): This text carries an obvious reference to the words of the Prophet: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." (Isaiah 8:14, 15.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 11:6.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 11:6.

Matthew 11:7

(A.V.): And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

(SNT): And when they were gone, Jesus began to say to the multitudes, concerning John: What

went ye into the wilderness to see? A reed that waved in the wind?

(NNT): And, as these were going, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? the reeds shaken by the wind?

(JMT): As the disciples of John went away, Jesus proceeded to speak to the crowds about John: "What did you go out to the desert to see? A reed swayed by the wind?"

(WNT): When the messengers had taken their leave, Jesus proceeded to say to the multitude concerning John, "What did you go out into the Desert to gaze at? A reed waving in the wind?"

(Comp): Of this figure *reed*, Lange writes: "The figure is derived from the lower banks of Jordan, where reeds grew in abundance; referring to a person wavering and easily influenced by outward circumstances."

William Bruce adds: "The hollow reed is an exact emblem of the Word when its outward literal sense is considered to be all that constitutes it."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 11:7. ^{107 117-6}

Matthew 11:8

(A.V.): But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

- (SNT): And if not; what went ye out to see? A man clothed in delicate robes? Lo, they that are clothed in delicate [robes], are in the dwelling of kings. (*Notes: "dwelling," or as the Syriac gives, 'house.'*)
- (NNT): But why did ye go out? to see a man clothed in soft raiment? Lo! they that wear soft clothing are in kings' houses. (*Notes: In most manuscripts, But what went ye out to see? A man, etc.*)
- (JMT): Come, what did you go out to see? A man arrayed in soft raiment? The wearers of soft raiment are in royal palaces.
- (WNT): But what did you go out to see? A man luxuriously dressed? Those who wear luxurious clothes are to be found in kings' palaces.
- (Comp): Augustine writes of this reference to luxury: "In all such things we blame not the use of the things, but the lust of those that use them." See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 11:8.

Matthew 11:9

- (A.V.): But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.
- (SNT): And if not; what went ye out to see? A prophet? Yes, say I to you, and more than a prophet.
- (NNT): But why did ye go out? to see a prophet? Yea, I say to you, and more than a prophet. (*Notes:*

*In many manuscripts, But what went ye out to see?
A prophet?)*

- (JMT): Come, why did you go out? To see a prophet?
Yes, I tell you, and far more than a prophet.
- (WNT): But why did you go out? To see a prophet?
Yes, I tell you, and far more than a prophet.
- (Comp): Gregory wrote of this text: "The office of a prophet is to foretell things to come, not to shew them present. John therefore is more than a prophet, because Him whom he had foretold by going before Him, the same he shewed as present by pointing Him out."

Matthew 11:10

- (A.V.): For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- (SNT): For this is he of whom it is written: Behold, I send my messenger before thy face, that he may prepare the way before thee.
- (NNT): For this is he of whom it is written: "Lo! I send my messenger before thy face, who shall prepare thy way before thee."
- (JMT): This is he of whom it is written, *Here I send my messenger before your face to prepare the way for you.*
- (WNT): This is he of whom it is written, " 'SEE, I AM SENDING MY MESSENGER BEFORE THY FACE, AND HE WILL MAKE THY ROAD READY BEFORE THEE'. (Notes: "Messenger;" Or 'Angel.')
- (Comp): This text includes a quotation from Malachi: "BEHOLD, I will send my messenger, and

he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." (3:1.)

Matthew 11:11

- (A.V.): Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.
- (SNT): Verily I say to you, Among those born of women, there hath not arisen a greater than John the Baptizer: yet the small one in the kingdom of heaven, is greater than he.
- (NNT): Truly do I say to you, Among those born of women there hath not risen a greater than John the Baptist. But he that is least in the kingdom of heaven is greater than he.
- (JMT): I tell you truly, no one has arisen among the sons of women who is greater than John the Baptist, and yet the least in the Realm of heaven is greater than he is.
- (WNT): "I solemnly tell you that among all of woman born no greater has ever been raised up than John the Baptist; yet one who is of lower rank in the Kingdom of the Heavens is greater than he.
- (Comp): The Greek gives the comparative *less* rather than the superlative "least", so that it reads (to quote Ellicott): "He whose relative posi-

tion (or status) in the Kingdom of heaven is less than that of John is greater than he."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 11:11.

Matthew 11:12

- (A.V.): And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.
- (SNT): And from the days of John the Baptizer, until now, the kingdom of heaven is assailed by force, and the violent seize it.
- (NNT): And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent seize upon it.
- (JMT): From the days of John the Baptist till now the Realm of heaven suffers violence, and the violent press into it.
- (WNT): But from the time of John the Baptist till now, the Kingdom of the Heavens has been suffering violent assault, and the violent have been seizing it by force. (*Notes: "The time;" i. e., the early time of his ministry, John being still alive. "Has been suffering . . . have been seizing;" These verbs are in the present tense in the Greek in accordance with the idiom of that language.*)
- (Comp): Vincent writes: "The word *take* by force means literally *to snatch away, carry off*. It is often used in the classics of *plundering*. Meyer renders, *Those who use violent efforts,*

drag it to themselves. So Tyndale, They that make violence pull it unto them."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 11:12. 15. 61 79.

Matthew 11:13

- (A.V.): For all the prophets and the law prophesied until John.
- (SNT): For all the prophets and the law prophesied, until the time of John. (*Notes: "law," or as the Syriac gives, 'the Pentateuch.'*)
- (NNT): For all the Prophets and the Law, until John, prophesied.
- (JMT): For all the prophets and the law prophesied of it until John:—
- (WNT): For all the Prophets and the Law taught until John. (*Notes: "Taught;" literally 'prophesied,' but in modern English this verb is limited in its meaning to the mere prediction of future events, which is not the proper force of the Greek word.*)
- (Comp): James W. Lee writes of this text: "The sense of the passage is that the Old Testament economy, which is here comprised under the two heads, the *prophets* and the *law*, continued in force until the time of John. His time was the connecting link between the Old and the New. The old continued in force until John preached the kingdom of God—the Gospel. He was the forerunner of the Messiah; consequently the Messiah had already come. Our Lord makes a somewhat similar use of this expression in

Luke 16:16, rebuking the Jews for adhering to the old dispensation when the new was proclaimed."

Matthew 11:14

(A.V.): And if ye will receive *it*, this is Elias, which was for to come.

(SNT): And, if ye are willing, receive ye, that this is he who was to come.

(NNT): And if ye are willing to receive it, he is the Elijah who was to come.

(JMT): if you care to believe it, he is the Elijah who is to come.

(WNT): And (if you are willing to receive it) he is the Elijah who was to come. (*Notes: "Was to come;" Or 'is to come.'*)

(Comp): Jesus now drives home the full force of the times, by referring to the words of Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:" (4:5.)

Matthew 11:15

(A.V.): He that hath ears to hear, let him hear.

(SNT): He that hath ears to hear, let him hear!

(NNT): He that hath ears, let him hear.

(JMT): He who has an ear, let him listen to this.

(WNT): Listen, every one who has ears! (*Notes: "Ears;" V. L. adds 'to hear.'*)

(Comp): We quote from Ellicott: "HE THAT HATH EARS TO HEAR.—The formula, which

meets us here for the first time, is one which our Lord seems to have used habitually after any teaching, in parable or otherwise, which required more than ordinary powers of thought to comprehend. To take in the new aspect of the coming of Elijah required an insight like that which men needed to take in, without an interpreter, the meaning of the parable of the Sower."

Matthew 11:16

- (A.V.): But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,
- (SNT): But to what shall I compare this generation? It is like to children, that sit in the marketplace and call to their associates,
- (NNT): But to what shall I liken this generation? It is like children sitting in the markets, who call to their fellows
- (JMT): But to what shall I compare this generation? It is like children sitting in the marketplace, who call to their playmates,
- (WNT): "But to what shall I compare the present generation? It is like children sitting in the open places, who call to their playmates. (*Notes: "To their playmates;" V. L. 'to the other party,' the sense being the same.*)
- (Comp): The Greek rendered "children" is diminutive—*little* children. The *markets* referred to are not places of barter but of *assembly*.

Matthew 11:17

- (A.V.): And saying, We have piped unto you, and ye

have not danced; we have mourned unto you,
and ye have not lamented.

(SNT): and say: We have sung to you, and ye did not dance: we have wailed to you, and ye did not lament.

(NNT): and say, We piped to you, and ye did not dance; we sung a dirge, and ye did not lament.

(JMT): 'We piped to you and you would not dance, we lamented and you would not beat your breasts,'

(WNT): "'We have played the flute to you,' they say, 'and you have not danced: we have sung dirges, and you have not beaten your breasts.'

(Comp): Ellicott writes of this verse: "The comparison is drawn from one of the common amusements of the children of an Eastern city. They form themselves into companies, and get up a dramatic representation of wedding festivities and funeral pomp. They play their pipes, and expect others to dance; they beat their breasts in lamentation, and expect others to weep. They complain if others do not comply with their demands. To such a company our Lord likens the evil generation in which He and the Baptist lived. They were loud in their complaints of the Baptist because he would not share their self-indulgent mirth; they were bitter against Jesus because He would not live according to the rules of their hypocritical austerity. Thus interpreted, the whole passage is coherent."

Matthew 11:18

- (A.V.): For John came neither eating nor drinking, and they say, He hath a devil.
- (SNT): For John came, not eating and not drinking; and they said, He hath a demon.
- (NNT): For John came neither eating nor drinking; and they say, He hath a demon.
- (JMT): For John has come neither eating nor drinking, and men say, 'He has a devil';
- (WNT): "For John came neither eating nor drinking, and they say, 'He has a demon.'"
- (Comp): William Bruce writes: "John came neither eating nor drinking, because the work of reformation, which John's ministry represented, consists essentially in the removal of evil by self-denial. The Son of man came eating and drinking, because the work of regeneration, which the ministry of Jesus, as distinguished from that of John, represented, consists essentially in the doing of good. Self-denial, or desisting from evil, is spiritual fasting, and doing good is spiritual eating and drinking."

Matthew 11:19

- (A.V.): The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.
- (SNT): The Son of man came, eating and drinking; and they say: Behold, a gluttonous man, and

a wine drinker, and a friend of publicans and sinners. But wisdom is justified by her works.

(NNT): The Son of man came eating and drinking; and they say, Behold, a glutton and a wine-bibber, a friend of publicans and sinners! But wisdom is justified by her works. (*Notes: "by her works;" according to many manuscripts, 'by her children.'*)

(JMT): the Son of man has come eating and drinking, and men say, 'Here is a glutton and a drunkard, a friend of taxgatherers and sinners!' Nevertheless, Wisdom is vindicated by all that she does."

(WNT): The Son of Man came eating and drinking, and they exclaim, 'See this man!—given to gluttony and tipping, and a friend of taxgatherers and notorious sinners!' And yet Wisdom is vindicated by her actions." (*Notes: "Eating and drinking," Like other men, with no asceticism or austerity of diet. "Is vindicated," literally 'has been vindicated,' implying 'is wont to be.' "Actions;" V. L. reads 'children.'*)

(Comp): The last sentence of this text is accepted as a reference to David's words: "O LORD, how great are thy works! *and* thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." (Psalms 92:5, 6.)

See Concordance to Science and Health, with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 11:19. ⁴³⁻¹

See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1101,
Matthew 11:19. ^{MIS} _{MY} . . .

Matthew 11:20

- (A.V.): Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:
- (SNT): Then began Jesus to reproach the cities, in which his many deeds of power were wrought, yet they repented not.
- (NNT): Then he began to upbraid the cities wherein most of his miracles were done, because they did not repent.
- (JMT): Then he proceeded to upbraid the towns where his many miracles had been performed, because they would not repent.
- (WNT): Then began He to upbraid the towns where most of His mighty works had been done—because they had not repented.
- (Comp): David declared: "But my people would not hearken to my voice; and Israel would none of me." (Psalms 81:11.)

Matthew 11:21

- (A.V.): Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.
- (SNT): And he said: Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the deeds of power done in you, had been done in Tyre and Sidon,

doubtless, they would long ago have repented in sackcloth and ashes.

(NNT): Woe to thee, Chorazin! woe to thee, Bethsaida! for if the miracles that were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(JMT): "Woe to you, Khorazin! Woe to you, Bethsaida! Had the miracles performed in you been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(WNT): "Alas for thee, Chorazin!" He cried. "Alas for thee, Bethsaida! For had the mighty works been done in Tyre and Sidon which have been done in both of you, they would long ere now have repented, covered with sackcloth and ashes. (*Notes: "Alas for;" Or perhaps 'Woe to.' "The interjection here is declarative, not imprecative" (Bengel). "Thee;" Not 'you,' for even in 20th century English 'thou' and 'thee' might be used in an apostrophe such as this. "Bethsaida;" V. L. 'Bethsaidan,' and so elsewhere. "Both of you;" literally 'you,' in the plural.*)

(Comp): In contrasting these pairs of cities, Jesus presented a marvelous lesson from a metaphysical standpoint. Chorazin and Bethsaida were strongholds of ecclesiastical Judaism, while Tyre and Sidon were formerly seats of phallic (sex) worship. Jesus clearly tells us which thought presents the greater resistance to truth.

Of the phrase, *sackcloth and ashes*, Gregory writes: "In *sackcloth* is the roughness which

denotes the pricking of the conscience for sin, *ashes* denotes the dust of the dead; and both are wont to be employed in penitence, that the pricking of the sackcloth may remind us of our sins, and the dust of the ash may cause us to reflect what we have become by judgment."

Matthew 11:22

- (A.V.): But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
- (SNT): But I say to you, It will be comfortable for Tyre and Sidon, in the day of judgment, rather than for you.
- (NNT): But I say to you, It will be more tolerable for Tyre and Sidon at the day of judgment, than for you.
- (JMT): I tell you this, it will be more bearable for Tyre and Sidon on the day of judgment than for you.
- (WNT): Only I tell you that it will be more endurable for Tyre and Sidon on the day of Judgement than for you.
- (Comp): Jerome, with some warmth, writes: "This is because Tyre and Sidon had trodden under foot the law of nature only, but these towns after they had transgressed the natural and the written Law, also made light of those wonders which had been wrought among them."

Matthew 11:23

- (A.V.): And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if

the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

(SNT): And thou, Capernaum, which hast been lifted up to heaven, shalt be brought down to the grave. For if those deeds of power which were done in thee, had been done in Sodom, it would have stood to this day.

(NNT): And thou, Capernaum! shalt thou be exalted to heaven? Thou shalt be brought down to the underworld; for if the miracles which were done in thee had been done in Sodom, it would have remained until this day. (*Notes: According to other manuscripts, "that hast been exalted to heaven, shalt be brought down," etc. "the underworld," i. e., 'the abode of the dead in the interior of the earth.' Figuratively, the lowest depth of misery.*)

(JMT): And you, O Capharnahum! *Exalted to heaven? No, you will sink to Hades!*—for if the miracles performed in you had been performed in Sodom, Sodom would have lasted to this day.

(WNT): And thou, Capernaum, shalt thou be exalted even to Heaven? Even to Hades shalt thou descend. For had the mighty works been done in Sodom which have been done in thee, it would have remained until now. (*Notes: "Hades;" 'The unseen World, the abode of departed spirits.' In the A. V. both this word and 'Gehenna' are rendered 'Hell.' Each occurs twelve times. In this translation the two words are everywhere kept distinct. "Descend;" V. L. 'be caused to descend.'*)

(Comp): The word rendered "hell" (or Hades) carries

an interesting significance, for it means the "abode of the dead" or the *inactive*.

Matthew 11:24

- (A.V.): But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
- (SNT): But I say to thee, It will be comfortable for the land of Sodom, in the day of judgment, rather than for thee.
- (NNT): But I say to you, that it will be more tolerable for the land of Sodom in the day of judgment, than for thee.
- (JMT): I tell you, it will be more bearable for Sodom on the day of judgment than for you."
- (WNT): Only I tell you all, that it will be more endurable for the land of Sodom on the day of Judgement than for thee." (*Notes: "You all;" literally 'you' in the plural, either as addressed to all three of the towns named, or parenthetically to the bystanders who heard these denunciations.*)
- (Comp): The word "Sodom" means *burning* and refers to the pain and suffering incidental to sin or phallic worship.

Matthew 11:25

- (A.V.): At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
- (SNT): At that time Jesus answered and said: I praise thee, O my Father, Lord of heaven and earth,

that thou hast hid these things from the wise and knowing, and hast revealed them to little children.

(NNT): At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that, though thou didst hide these things from the wise and discerning, thou didst reveal them to babes.

(JMT): At that time Jesus spoke and said, "I praise thee, Father, Lord of heaven and earth, for hiding all this from the wise and learned and revealing it to the simpleminded;

(WNT): About that time Jesus exclaimed, "I heartily praise Thee, Father, Lord of Heaven and of earth, that Thou hast hidden these things from sages and men of discernment, and hast unveiled them to babes. (*Notes: A passage which proves that it was for the success of the Seventy that our Lord here gave thanks. "Jesus exclaimed;" A too literal rendering is "Jesus answered and said." There is no 'answer' here in the English sense of the word. The expression is simply a late Hebraism. In late Hebrew, under the influence of the Chaldee, the verb that had commonly meant 'to answer' came to signify 'to commence speaking' (Gesenius). "Father;" This is our Lord's first public mention of God as His Father. "Lord of Heaven and of earth;" "He does not address the Father as His Lord" (Bengel).)*

(Comp): Vincent writes of the Greek word rendered *prudent*: "From the verb, to bring together, and denoting that peculiarity of mind which brings the simple features of an object into a whole. Hence *comprehension, insight*."

Matthew 11:26

- (A.V.): Even so, Father: for so it seemed good in thy sight.
- (SNT): Yes, my Father; for so it seemed good before thee.
- (NNT): Yea, Father, for so it seemed good in thy sight.
- (JMT): yes, Father, I praise thee that such was thy chosen purpose.
- (WNT): Yes, Father, for such has been Thy gracious will.
- (Comp): Ellicott translated the text thus: "LITERALLY, *Yea, Father, [I thank thee] that thus it was Thy good pleasure.*"

Matthew 11:27

- (A.V.): All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.
- (SNT): Every thing is given up by my Father to me. And no one knoweth the Son, except the Father. Also, no one knoweth the Father, except the Son, and he to whom the Son is pleased to reveal [him].
- (NNT): All things were delivered to me by my Father; and no one knoweth the Son but the Father; nor doth any one know the Father, but the Son, and he to whom it is the will of the Son to reveal him.

(JMT): All has been handed over to me by my Father: and no one knows the Son except the Father—nor does anyone know the Father except the Son, and he to whom the Son chooses to reveal him.

(WNT): "All things have been handed over to me by my Father, and no one fully knows the Son except the Father, nor does any one fully know the Father except the Son and all to whom the Son chooses to reveal Him.

(Comp): Vincent writes of the expression ARE DELIVERED: "More literally, *were* delivered, as of a single act at a given time, as in this case, where the Son was sent forth by the Father, and clothed with authority."

Matthew 11:28

(A.V.): Come unto me, all ye that labour and are heavy laden, and I will give you rest.

(SNT): Come unto me, all ye wearied and heavily burdened, and I will ease you.

(NNT): Come to me, all ye that labor and are heavy laden, and I will give you rest.

(JMT): Come to me, all who are labouring and burdened, and I will refresh you.

(WNT): "Come to me, all you toiling and burdened ones, and *I* will give you rest.

(Comp): One recalls Isaiah's lines: "To whom he said, *This is the rest wherewith* ye may cause the weary to rest; and *this is the refreshing*: yet they would not hear." (28:12.)

See Concordance to Miscellaneous Writings

and Works Other than Science and Health,
Mary Baker Eddy, Appendix B, page 1101,
Matthew 11:28.

Matthew 11:29

- (A.V.): Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
- (SNT): Take my yoke upon you; and learn from me, that I am gentle and subdued in my heart: and ye will find rest for your souls:
- (NNT): Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest for your souls.
- (JMT): Take my yoke upon you and learn from me, for I am gentle and humble in heart, and *you will find your souls refreshed*;
- (WNT): Take my yoke upon you and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. (*Notes: "Gentle;" Or 'meek.'*)
- (Comp): The "yoke" was used to *unite* and *bind*, and this great truth of *spiritual unity* with the Father finds its initial statement in this text.

Matthew 11:30

- (A.V.): For my yoke *is* easy, and my burden is light.
- (SNT): for my yoke is pleasant, and my burden is light.
- (NNT): For my yoke is easy, and my burden is light.
- (JMT): my yoke is kindly and my burden light."
- (WNT): For it is good to bear my yoke, and my burden

is light." (Notes: "It is good etc.;" literally 'my yoke is good.' The 'good' conveys the idea not so much (as in the *Vulgate*) of easiness to bear, which is the thought in the next clause, as of actual benefit received from bearing it.)

(Comp): The word translated "easy" really conveys the compound meanings of "good", "serviceable", and "wholesome".

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 11:30. *mic 161-5*

CHAPTER XII.

Matthew 12:1

- (A.V.): At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.
- (SNT): At that time Jesus, on the sabbath, walked in the tillage grounds: and his disciples were hungry, and began to pluck the ears and to eat. *(Notes: "grounds," or as the Syriac gives, 'place of seeds.')*
- (NNT): At that time Jesus went on the sabbath through the grain-fields; and his disciples were hungry, and began to pluck the ears of grain, and to eat.
- (JMT): At that time Jesus walked one sabbath through the cornfields, and as his disciples were hungry they started to pull some ears of corn and eat them.
- (WNT): About that time Jesus passed on the Sabbath through the wheatfields; and His disciples became hungry, and began to gather ears of wheat and eat them. *(Notes: "About that time;" literally 'At that time.' The word 'time' here (as often) signifies a period which included several days, one of which was a Sabbath. Moreover the verb is 'passed,' not 'was passing.' The action is regarded as a whole. The most idiomatic rendering would perhaps be, 'On one occasion, about that time.' The same expression with the following verb in the same tense is found in 11:25; 14:1. "Became hungry;" Or 'were hungry,' as in verse 3.)*

(Comp): Dummelow reviews the chapter: "This chapter begins the period of active conflict with the Pharisees. It is characteristic of the pedantry of the Pharisees that their opposition turned more upon minute points of legal observances than upon broad principles. The Fourth Gospel agrees with the synoptists in making the sabbath controversy of leading importance in the development of hostility to Christ. St. Matthew's account of this incident is the fullest."

The Mosaic law provided: "When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn." (Deuteronomy 23:25.)

Matthew 12:2

(A.V.): But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

(SNT): And when the Pharisees saw them, they said to him: See; thy disciples are doing that which it is not lawful to do on the sabbath.

(NNT): But the Pharisees, seeing it, said to him, Lo! thy disciples are doing that which it is not lawful to do on the sabbath.

(JMT): When the Pharisees noticed it, they said to him, "Look at your disciples, they are doing what is not allowed on the sabbath."

(WNT): But the Pharisees saw it and said to Him,

"Look! your disciples are doing what the Law forbids them to do on the Sabbath."

- (Comp): We quote from Dummelow: "Jewish custom allowed no food whatever to be eaten on the sabbath (except by the sick) until after morning service."

Matthew 12:3

- (A.V.): But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him:
- (SNT): But he said to them, Have ye not read what David did when he was hungry, and they that were with him?
- (NNT): But he said to them, Have ye not read what David did, when he and those who were with him were hungry?
- (JMT): He replied, "Have you not read what David did when he and his men were hungry,
- (WNT): "Have you never read," He replied, "what David did when he and his men were hungry?
- (Comp): Ellicott writes: "HAVE YE NOT READ...? —The question was an appeal to the Pharisees on the ground where they thought themselves strongest. For them it was an argument *a fortiori*. Would they accuse David of sacrilege and Sabbath-breaking because he, in a case of urgent need, set at nought the two-fold law of ordinances? If they shrank from that, was it not inconsistent to condemn the disciples of Jesus for a far lighter transgression?"

Matthew 12:4

- (A.V.): How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?
- (SNT): How he went to the house of God, and ate the bread of the Lord's table; which it was not lawful for him to eat, nor for them that were with him, but solely for the priests?
- (NNT): how he went into the house of God, and they ate the show-bread, which it was not lawful for him to eat, nor for those who were with him, but for the priests alone?
- (JMT): how he went into the house of God, and there they ate *the loaves of the Presence* which neither he nor his men were allowed to eat, but only the priests?
- (WNT): how he entered the House of God and ate the Presented Loaves, which it was not lawful for him or his men to eat, nor for any except the priests?
- (Comp): Jesus refers to the incident' recorded in I Samuel 21:3-6: "Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present. And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the ves-

sels of the young men are holy, and *the bread is* in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed *bread*: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away."

Matthew 12:5

- (A.V.): Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?
- (SNT): Or have ye not read in the law, how that in the temple the priests profane the sabbath, and are without fault?
- (NNT): Or have ye not read in the Law, that on the sabbaths the priests in the temple profane the sabbath, and are blameless?
- (JMT): Have you not read in the Law that the priests in the temple are not guilty when they desecrate the sabbath?
- (WNT): And have you not read in the Law how on the Sabbath the priests in the Temple break the Sabbath without incurring guilt? (*Notes: "Break the Sabbath;" Not so much by offering sacrifices as by baking bread.*)
- (Comp): This text carries a reference to the priests' duties on the sabbath: "Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant." (Leviticus 24:8.)

Matthew 12:6

- (A.V.): But I say unto you, That in this place is *one* greater than the temple.
- (SNT): But I say to you, that a greater than the temple is here.
- (NNT): But I say to you, that something greater than the temple is here.
- (JMT): I tell you, One is here who is greater than the temple.
- (WNT): But I tell you that there is here that which is greater than the Temple. (*Notes: "That which is greater;" Or 'a being greater.'*)
- (Comp): Vincent comments thus on the expression ONE GREATER: "The correct reading makes the adjective neuter, so that the right rendering is *something greater*. The reference is, of course, to Christ himself, (where the neuter, *more*, is used in the same way). Compare, also, John ii. 19, where Christ speaks of his own body as a *temple*. The indefiniteness of the neuter gives a more solemn and impressive sense."

William Bruce writes of the text: "In the Lord we are indeed to behold one greater than the temple. How grand is the truth declared in the Lord's words! The temple, the glory of the Jewish church, when seen to be a type of him who was to come, discloses the wonderful truth, that the whole of the elaborate and splendid ceremonial revealed from heaven was but the shadow of good things to come, whose substance Christ was."

Matthew 12:7

- (A.V.): But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
- (SNT): And if ye had known what that is, I desire mercy, and not sacrifice; ye would not have criminated them who are without fault.
- (NNT): But if ye had known what this meaneth, "I desire mercy and not sacrifice," ye would not have condemned the guiltless.
- (JMT): Besides, if you had known what this meant, *I care for mercy not for sacrifice*, you would not have condemned men who are not guilty.
- (WNT): And if you knew what this means, 'IT IS MERCY I DESIRE, NOT SACRIFICE', you would not have condemned those who are without guilt.
- (Comp): Jesus is quoting the words of Hosea: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (6:6.)

Matthew 12:8

- (A.V.): For the Son of man is Lord even of the sabbath day.
- (SNT): For the Son of man, is lord of the sabbath.
- (NNT): For the Son of man is lord of the sabbath.
- (JMT): For the Son of man is Lord of the sabbath."
- (WNT): For the Son of Man is the Lord of the Sabbath."
- (Comp): Mark records the fuller statement of this great

truth: "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." (2: 27, 28.)

Matthew 12:9

(A.V.): And when he was departed thence, he went into their synagogue:

(SNT): And Jesus went from there, and came to their synagogue.

(NNT): And departing thence, he went into their synagogue.

(JMT): Then he moved on from there and went into their synagogue.

(WNT): Departing thence He went to their synagogue,
(Notes: "*He went etc.,*" *At another place, and (Luke 6:6) 'on another Sabbath.'*)

(Comp): William Bruce perceives a deeper significance in this text: "This was on a Sabbath, though not the same day as that on which he and his disciples walked through the corn (Luke vi. 6). A change of place is a change of state. A synagogue being the symbol of doctrine, the Lord's entering into it signifies the influx of his divine truth into the doctrine of the church, as it is in the minds of her members."

Matthew 12:10

(A.V.): And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

(SNT): And a man was there, whose hand was

withered. And they questioned him, and said, Is it lawful to heal on the sabbath? that they might defame him.

(NNT): And, lo! there was a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him.

(JMT): Now a man with a withered hand was there; so in order to get a charge against him they asked him, "Is it right to heal on the sabbath?"

(WNT): where there was a man with a shrivelled arm. And they questioned Him, "Is it right to cure people on the Sabbath?" Their intention was to bring a charge against Him. (*Notes: "Arm;" Rather than 'hand.' So Shadwell rightly, "Is it right to cure;" Or 'Is there any authority for curing.'*)

(Comp): Vincent writes of the expression IS IT LAWFUL: "The literal Greek can hardly be rendered into English. It gives an indeterminate, hesitating character to the question: *I would like to know if, etc.*"

Matthew 12:11

(A.V.): And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

(SNT): And he said to them, What man among you is there, who, if he have a sheep, and it fall into a pit on the day of the sabbath, doth not lay hold of it and lift it out?

- (NNT): And he said to them, Who of you that owneth one sheep, if it fall into a pit on the sabbath, will not lay hold of it, and lift it out?
- (JMT): He said to them, "Is there a man of you with one sheep, who will not catch hold of it and lift it out of a pit on the sabbath, if it falls in?"
- (WNT): "Which of you is there," He replied, "who, if he has but a single sheep and it falls into a hole on the Sabbath, will not lay hold of it and lift it out?"
- (Comp): This text must have recalled to his listeners a certain obligation of the Mosaic law: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." (Exodus 23:4, 5.)

Matthew 12:12

- (A.V.): How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath days.
- (SNT): Now, how much better is a human being than a sheep! Wherefore it is lawful to do what is good, on the sabbath. (*Notes: "human being," or as the Syriac gives, 'a son of man.'*)
- (NNT): Of how much more worth now is a man than a sheep! So then it is lawful to do well on the sabbath.
- (JMT): And how much more is a man worth than a sheep? Thus it is right to do a kindness on the sabbath."

(WNT): Is not a man, however, far superior to a sheep? Therefore it is right to do good on the Sabbath."

(Comp): An early Christian writer says: "Thus He answers their question with a suitable example, so as to shew that they profane the sabbath by works of covetousness who were charging Him with profaning it by works of charity; evil interpreters of the Law, who say that on the sabbath we ought to rest from good deeds, when it is only evil deeds from which we ought to rest."

Matthew 12:13

(A.V.): Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

(SNT): Then said he to the man, Stretch forth thy hand. And he stretched out his hand; and it was restored, and like the other. (*Notes: "other," or as the Syriac gives, 'its fellow.'*)

(NNT): Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored sound as the other.

(JMT): Then he said to the man, "Stretch out your hand." He stretched it out, and it was quite restored, as sound as the other.

(WNT): Then He said to the man, "Stretch out your arm." And he stretched it out, and it was restored quite sound like the other.

(Comp): A similar demonstration is recorded in I Kings: "And the king answered and said

unto the man of God, Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before." (13:6.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 12:13. *398-14*

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 12:13.

Matthew 12:14

(A.V.): Then the Pharisees went out, and held a council against him, how they might destroy him.

(SNT): And the Pharisees went out and held a consultation against him, that they might destroy him.

(NNT): Then the Pharisees went out, and consulted together against him, how they might destroy him.

(JMT): So the Pharisees withdrew and plotted against him, to destroy him;

(WNT): But the Pharisees after leaving the synagogue consulted together against Him, how they might destroy Him.

(Comp): Ellicott writes: "HELD A COUNCIL AGAINST HIM.—If, as seems probable, these Pharisees included those who had come from Jerusalem, the deliberation was of more

importance in its bearing on our Lord's future work than if it had been a mere meeting of the local members of the party. It is significant that St. Mark adds (iii. 6) that they called the Herodians into their counsels. These latter have not yet been mentioned in the Gospel history, but they had probably been irritated by the marked reference to them and their habits of life in the contrast which our Lord drew between them and the Baptist."

Matthew 12:15

- (A.V.): But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;
- (SNT): But Jesus knew [it]; and he retired from there. And great multitudes followed him: and he cured them all.
- (NNT): But Jesus, knowing it, withdrew from thence; and many followed him; and he healed them all,
- (JMT): but as Jesus knew of it he retired from the spot. Many followed him, and he healed them all,
- (WNT): Aware of this, Jesus departed elsewhere; and a great number of people followed Him, all of whom He cured.
- (Comp): This text truly fulfills the words of Isaiah: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." (35:3-6.)

Matthew 12:16

- (A.V.): And charged them that they should not make him known:
- (SNT): And he charged them not to make him known:
- (NNT): and strictly charged them not to make him known;
- (JMT): charging them strictly not to make him known—
- (WNT): But He gave them strict injunctions not to blaze abroad His doings,
- (Comp): Renigius writes: "And He also gives them command that they should not make Him known, that they might not by persecuting Him be put into a worse state."

Matthew 12:17

- (A.V.): That it might be fulfilled which was spoken by Esaias the prophet, saying,
- (SNT): that what was spoken by the prophet Isaiah might be fulfilled, saying:
- (NNT): that it might be fulfilled which was spoken through Isaiah the prophet, saying,
- (JMT): it was for the fulfilment of what had been said by the prophet Isaiah,

- (WNT): that those words of the Prophet Isaiah might be fulfilled,
- (Comp): We quote Chrysostom's remark on this verse: "And that you may not be troubled at those things which are done, and at the incredible madness of the Pharisees, He introduces the Prophet's words. For such was the carefulness of the Prophets, that they had not omitted even this, but had noted all His ways and movements, and the meaning with which He did this; that you might learn that He spoke all things by the Holy Spirit; for if it be impossible to know the thoughts of men, much more to know the meaning of Christ, unless the Holy Spirit revealed it."

Matthew 12:18

- (A.V.): Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.
- (SNT): Behold my servant, in whom I have complacency; my beloved, in whom my soul delighteth. I will put my spirit upon him; and he shall proclaim judgment to the Gentiles.
- (NNT): "Behold my servant, whom I chose; my beloved, with whom my soul is well pleased; I will put my Spirit upon him, and he will declare judgment to the nations.
- (JMT): *Here is my servant whom I have selected, my Beloved in whom my soul delights; I will invest him with my Spirit, and he will proclaim religion to the Gentiles.*

(WNT): "THIS IS MY SERVANT WHOM I HAVE CHOSEN, MY DEARLY LOVED ONE IN WHOM MY SOUL TAKES PLEASURE. I WILL PUT MY SPIRIT UPON HIM, AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS. (*Notes: "This is;" The more literal 'Behold!' is not the verb, but only an interjection of verbal origin.*)

(Comp): This text is a free quotation from Isaiah: "BEHOLD my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (42:1.)

Matthew 12:19

(A.V.): He shall not strive, nor cry; neither shall any man hear his voice in the streets.

(SNT): He shall not contend, nor be clamorous, nor shall any one hear his voice in the market-place. (*Notes: "market place," or 'public street.'*)

(NNT): He will not strive, nor cry aloud, nor will any one hear his voice in the streets.

(JMT): *He will not wrangle or shout, no one will hear his voice in the streets.*

(WNT): HE WILL NOT WRANGLE OR RAISE HIS VOICE, NOR WILL HIS VOICE BE HEARD IN THE BROADWAYS.

(Comp): This passage is a continuation of Isaiah's lines: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." (42:2.)

Matthew 12:20

(A.V.): A bruised reed shall he not break, and smok-

ing flax shall he not quench, till he send forth judgment unto victory.

(SNT): The crushed reed he will not break; and the flickering lamp he will not extinguish; until he bring judgment to be victorious. (*Notes: "judgment;" that is, 'law, or justice.'* "Victorious," or as the Syriac gives, 'to a victory'.)

(NNT): A bruised reed he will not break, and smoking flax he will not quench, till he send forth judgment unto victory.

(JMT): *He will not break the bruised reed, he will not put out the smouldering flax, till he carries religion to victory:*

(WNT): A CRUSHED REED HE WILL NOT UTTERLY BREAK, NOR WILL HE QUENCH THE STILL SMOULDERING WICK, UNTIL HE HAS LED ON JUSTICE TO VICTORY. (*Notes: "A crushed reed;" The idea is possibly that of a shepherd who picks up a reed in order to play a tune upon it. But discovering that it is bruised and crushed, and therefore little suited for his purpose, he breaks it in two and throws it away. Reeds seem also to have been used as pens to write with (3 John 13), and even as canes or light walking-sticks. The first interpretation, however, yields the best sense. Christ, the chosen and dearly-loved Servant of the Lord, does not cast us away because our lives yield such imperfect music, and when our light burns dimly He trims instead of utterly extinguishing it.—Ed. "Led on Justice," Headed its charge through the host of foes and brought it clear of them all.)*

(Comp): This text quotes verse 3 of Isaiah 42: "A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."

Vincent writes of the word "flax": "The Hebrew is, literally, *a dimly burning wick he shall not quench* (Isa. xlii. 3). The quotation stops at the end of the third verse in the prophecy; but the succeeding verse is beautifully suggestive as describing the Servant of Jehovah by the same figures in which he pictures his suffering ones—*a wick and a reed*. 'He shall not burn dimly, neither shall his spirit be crushed.' He himself, partaking of the nature of our frail humanity, is both a lamp and a reed, humble, but not to be broken, and the 'light of the world'."

Matthew 12:21

(A.V.): And in his name shall the Gentiles trust.

(SNT): And in his name shall the Gentiles trust.

(NNT): And in his name will nations hope."

(JMT): *and the Gentiles will hope in his name.*

(WNT): AND ON HIS NAME SHALL THE NATIONS REST THEIR HOPES." (*Notes: "Rest their hopes;" This is one of no fewer than 18 passages in the A. V. of the N. T. in which 'trust' is erroneously used for 'hope.'*)

(Comp): David's words are now referred to: "And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee." (Psalms 9:10.)

Matthew 12:22

(A.V.): Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

- (SNT): Then they brought to him a demoniac that was dumb and blind; and he healed him, so that the dumb and blind man both talked and saw.
- (NNT): Then was brought to him one possessed by a demon, blind and dumb; and he healed him, so that the dumb man spoke and saw.
- (JMT): Then a blind and dumb demoniac was brought to him, and he healed him, so that the dumb man spoke and saw.
- (WNT): At that time a demoniac was brought to Him, blind and dumb; and He cured him, so that the dumb man could speak and see. (*Notes: "Dumb;" The word perhaps means a deaf-mute.*)
- (Comp): Lange writes: "ONE POSSESSED WITH A DEVIL, BLIND AND DUMB.—Not blind and dumb by nature, but by demoniac possession. To relieve one so fearfully under the power of the enemy, was the most difficult miracle, especially as the Pharisees watched Him with unbelief and in bitterness of heart."

Matthew 12:23

- (A.V.): And all the people were amazed, and said, Is not this the son of David?
- (SNT): And all the multitude were amazed, and said: Is not this the son of David?
- (NNT): And all the multitudes were amazed, and said, Is this the son of David?
- (JMT): And all the crowds were amazed; they said, "Can this be the Son of David?"
- (WNT): And the crowds of people were all filled with

amazement and said, "Can this be the Son of David?" (*Notes: "Son of David;" This title had already been applied to Jesus (9:27) by persons who perhaps but dimly discerned its significance.*)

(Comp): We quote from Fausset: "The form of the interrogative requires this to be rendered, 'Is this the Son of David?' And as questions put in this form (in Greek) suppose doubt, and expect rather a negative answer, the meaning is, 'Can it possibly be?'—the people thus indicating their secret impression that this must be He; yet saving themselves from the wrath of the ecclesiastics, which a direct assertion of it would have brought upon them."

Matthew 12:24

(A.V.): But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

(SNT): But when the Pharisees heard [it], they said: This man doth not cast out demons, except by Beelzebub the prince of demons.

(NNT): But the Pharisees, hearing it, said, This man doth not cast out the demons, except through Beelzebul, the prince of the demons.

(JMT): But when the Pharisees heard of it they said, "This fellow only casts out daemons by Beelzebul the prince of daemons."

(WNT): The Pharisees heard it and said, "This man only expels demons by the power of Baalzebul, the Prince of demons."

(Comp): William Bruce writes: "By Beelzebub, who was the god of Ekron, is understood the god of

all falsities, for the name of this Beelzebub literally means the god of flies, and flies signify the falsities of the sensual mind—thus all falsity.’”

Matthew 12:25

- (A.V.): And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
- (SNT): And Jesus knew their thoughts, and said to them: Every kingdom that is divided against itself, will become desolate; and every house or city which is divided against itself, will not stand.
- (NNT): And he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation; and no city or house divided against itself will stand.
- (JMT): As Jesus knew what they were thinking, he said to them, “any realm divided against itself comes to ruin, any city or house divided against itself will never stand;
- (WNT): Knowing their thoughts He said to them, “Every kingdom in which civil war has raged suffers desolation; and every city or house in which there is internal strife will be brought low.
- (Comp): William Bruce adds: “Leaving the literal sense, which carries its own weight with it, both as a refutation of the Pharisees and an instance of the extraordinary wisdom of Jesus,

we turn to the spiritual sense, which is more profitable for our spiritual instruction. The kingdom signifies the church, and a city and house signify the truth and good of its doctrine, which do not stand, but fall to pieces, if they are not in unanimous agreement. This is to be understood of the church in its least form in the mind, as well as of the church in its largest form in the world. This, too, must be in harmony within itself, in order that it may stand; but if it be divided against itself it must come to desolation."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 12:25.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 12:25.

Matthew 12:26

- (A.V.): And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
- (SNT): Now if Satan cast out Satan, he is divided against himself; how then doth his kingdom stand?
- (NNT): And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?
- (JMT): and if Satan casts out Satan, he is divided against himself; how then can his realm stand?
- (WNT): And if Satan is expelling Satan, he has begun

to make war on himself: how therefore shall his kingdom last? (*Notes: "Begun;" The tense implies this. We may render 'has engaged in conflict with himself.'*)

(Comp): William Bruce adds: "Leaving the literal Literally, '*he was divided.*' If he is casting *himself* out, there must have been a previous division."

Matthew 12:27

(A.V.): And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

(SNT): And if I by Beelzebub cast out demons, by whom do your children cast them out? Wherefore they will be your judges.

(NNT): And if I cast out the demons through Beelzebub, through whom do your sons cast them out? Therefore shall they be judges of you.

(JMT): Besides, if I cast out daemons by Beelzebub, by whom do your sons cast them out? Thus they will be your judges.

(WNT): And if it is by Baal-zebul's power that I expel the demons, by whose power do your disciples expel them? They therefore shall be your judges. (*Notes: "Disciples;" literally 'sons.' So 'the sons of the prophets' are repeatedly mentioned in the O. T. The disciples of the Pharisees (verse 24) and of the Scribes had come down from Jerusalem (Mark 3:22).)*)

(Comp): Ellicott writes: "BY WHOM DO YOUR CHILDREN CAST THEM OUT?—The 'children' of the Pharisees are their disciples,

and in this case, such as practised exorcism, like the sons of Sceva in Acts xix. 13. The belief in demoniacal possession had as its natural accompaniment the claim on the part of those who could control the disordered reason of the possessed person of power to cast out the demon."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 12:27. ⁴²²⁻²

Matthew 12:28

- (A.V.): But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
- (SNT): But if I by the Spirit of God cast out demons, the kingdom of God hath come near to you.
- (NNT): But if I cast out the demons through the Spirit of God, then hath the kingdom of God already come to you.
- (JMT): But if I cast out daemons by the Spirit of God, then the Reign of God has reached you already.
- (WNT): But if it is by the power of the Spirit of God that I expel the demons, it is evident that the Kingdom of God has come upon you. (*Notes: "Kingdom of God;" Matthew here forsakes his usual expression 'Kingdom of the Heavens,' and adopts this other, which alone is found in other parts of the N. T. "Has come upon you;" The verb here employed (found nowhere else in the Gospels except in the parallel passage Luke 11:20) probably implies 'Before you were expecting its arrival.' This sense of the verb is preserved in Modern Greek.*)
- (Comp): Morrison makes this comment on the text:

“BUT IF BY GOD’S SPIRIT I CAST OUT THE DEMONS: Jesus, in casting out the demons, acted in a manner altogether different from the manner of the exorcist; even as, in healing mere bodily diseases, He acted in a manner altogether different from ordinary physicians. He spake the word, and it was done. And He was successful in cases that were utterly beyond the power of ordinary practitioners. He stood at the fountain head of power.”

Matthew 12:29

- (A.V.): Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.
- (SNT): Or how can one enter the house of a strong man, and plunder his goods, unless he first bind the strong man? and then he may plunder his house.
- (NNT): Or how can one enter into a strong man’s house, and seize upon his goods, unless he first bind the strong man, and then plunder his house?
- (JMT): Why, how can anyone enter the strong man’s house and plunder his goods, unless he first of all binds the strong man? Then he can plunder his house.
- (WNT): Again, how can any one enter the house of a strong man and carry off his goods, unless first of all he masters and secures the strong man: then he will ransack his house. (*Notes:*

"A strong man;" literally 'the strong man' named generically, like 'the sower,' 13:3. The overthrow of the Prince of evil would be followed by the sure but gradual undoing of the mischief he had wrought.—Ed.)

- (Comp): Vincent writes: "OF A STRONG MAN. Revised Version rightly gives the force of the article, *the* strong man. Christ is not citing a general illustration, but is pointing to a specific enemy—Satan. How can I despoil Satan without first having conquered him?"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 12:29. ³⁷⁹⁻²³₄₀₀₋₄

Matthew 12:30

- (A.V.): He that is not with me is against me; and he that gathereth not with me scattereth abroad.
- (SNT): He that is not with me, is against me; and he that gathereth not with me actually scattereth. (Notes: "scattereth," or as the Syriac gives, 'scattereth to scatter.')
- (NNT): He that is not with me is against me; and he that gathereth not with me scattereth abroad.
- (JMT): He who is not with me is against me, and he who does not gather with me scatters.
- (WNT): "The man who is not with me is against me, and he who is not gathering with me is scattering abroad.
- (Comp): Dummelow writes: "HE THAT IS NOT WITH ME IS AGAINST ME. Jesus refers to the Pharisees. Since they do not take His side in His warfare against Satan, they are

on Satan's side. Since they do not help Him to gather the sheaves of the spiritual harvest, they scatter them and prevent them from being gathered into God's garner."

Matthew 12:31

- (A.V.): Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.
- (SNT): Therefore I say to you, that all sins and contumelies shall be forgiven to men; but the contumely which is against the spirit, shall not be forgiven to men.
- (NNT): Therefore I say to you, All manner of sin and evil speaking will be forgiven to men; but blasphemy against the Spirit will not be forgiven.
- (JMT): I tell you therefore, men will be forgiven any sin and blasphemy, but they will not be forgiven for blaspheming the Spirit.
- (WNT): This is why I tell you that men may find forgiveness for every other sin and impious word, but that for impious speaking against the Holy Spirit they shall find no forgiveness. (*Notes: "Men;" V. L. 'you men.'*)
- (Comp): Clarke writes: "Here the matter is made clear beyond the smallest doubt—the *unpardonable sin*, as some term it, is neither less nor more than *ascribing the miracles Christ wrought, by the power of God, to the spirit of the Devil.*"

Matthew 12:32

- (A.V.): And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.
- (SNT): And whoever shall speak a word against the Son of man, it will be forgiven him: but whoever shall speak against the Holy Spirit, it will not be forgiven him;—not in this world, and not in the world to come.
- (NNT): And whoever speaketh a word against the Son of man, it will be forgiven him; but whoever speaketh against the Holy Spirit, it will not be forgiven him, either in this world, or in the world to come.
- (JMT): Whoever says a word against the Son of man will be forgiven, but whoever speaks against the holy Spirit will never be forgiven, neither in this world nor in the world to come.
- (WNT): And whoever shall speak against the Son of Man may obtain forgiveness; but whoever speaks against the Holy Spirit, neither in this nor in the coming age shall he obtain forgiveness."
- (Comp): Farrar, in his *Texts Explained*, writes: "IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NOR IN THAT WHICH IS TO COME. It would have been better to retain the more literal rendering, 'neither in this *aeon*,' or '*age*,' which is given in the margin. The meaning of this mys-

terious text is not that there is an absolutely unpardonable sin, involving everlasting torments, which is a common misinterpretation of it; but that the radical spiritual perversion involved in, not only resisting, but blaspheming the Holy Spirit, has no forgiveness provided for it, either in the present or the future aeon, either under the Law or under the Gospel."

Matthew 12:33

- (A.V.): Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.
- (SNT): Either make the tree good, and its fruits good; or make the tree bad, and its fruits bad: for the tree is known by its fruits.
- (NNT): Either say that the tree is good, and its fruit good; or say that the tree is bad, and its fruit bad; for the tree is known by its fruit.
- (JMT): Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for the tree is known by its fruit.
- (WNT): "Either grant the tree to be wholesome and its fruit wholesome, or the tree poisonous and its fruit poisonous; for the tree is known by its fruit.
- (Comp): Chrysostom wisely writes: "For the discerning of a tree is done by its fruits, not the fruits by the tree. *A tree is known by its fruits.* For though the tree is the cause of the fruit, yet the fruit is the evidence of the tree. But ye do the very contrary, having no fault to allege against the works, ye pass a sentence of evil

against the tree, saying that I have a daemon.”
 See Concordance to Science and Health,
 with Key to the Scriptures, Mary Baker Eddy,
 Appendix B, page 606, Matthew 12:33.

Matthew 12:34

- (A.V.): O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
- (SNT): Offspring of vipers, how can ye who are evil, speak good things? For out of the fullnesses of the heart the mouth speaketh.
- (NNT): Brood of vipers! How can ye, evil as ye are, speak good things? For out of the abundance of the heart the mouth speaketh.
- (JMT): You brood of vipers, how can you speak good when you are evil? For the mouth utters what the heart is full of.
- (WNT): O vipers' brood, how can you speak what is good when you are evil? For it is from the overflow of the heart that the mouth speaks.
- (Comp): We quote from Lange: "O BROOD OF VIPERS.—The terms in which the Baptist had from the outset addressed the Pharisees, are now taken up even by the merciful and compassionate Saviour. Poisonous plants, and a generation of vipers, were the noxious remnants of pre-Adamic times, and hence served as allegorical figures of satanic evil (which are not to be confounded with the thorns and thistles consequent upon the curse). Hence the first symbol of coming salvation was, that

the seed of the woman should bruise the head of the *serpent*.

FOR OUT OF THE ABUNDANCE, the overflowing.—But this abundance is not passive; it is organic, and reproducing itself.”

Matthew 12:35

(A.V.): A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

(SNT): A good man out of good treasures bringeth forth good things, and a bad man out of bad treasures bringeth forth bad things.

(NNT): The good man, from his good treasure, bringeth out good things; and the evil man, from his evil treasure, bringeth out evil things.

(JMT): The good man brings good out of his good store, and the evil man brings evil out of his store of evil.

(WNT): A good man from his good store produces good things, and a bad man from his bad store produces bad things.

(Comp): Scholars frequently link with this text the words of Solomon: “The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.” (Proverb 10:20.)

Matthew 12:36

(A.V.): But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

(SNT): For I say to you, That for every idle word that

men shall speak, they shall give account of it in the day of judgment. (Notes: "idle;" or, 'useless.')

(NNT): And I say to you, that for every idle word that men shall speak, they will give account in the day of judgment.

(JMT): I tell you, men will have to account on the day of judgment for every light word they utter;

(WNT): But I tell you that for every careless word that men shall speak they will be held accountable on the day of Judgement.

(Comp): This text is a reference to Ecclesiastes: "For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil." (12:14.)

Vincent writes: "IDLE. A good rendering. The word is compounded of *a*, *not*, and *work*. An idle word is a *non-working* word; an inoperative word. It has no legitimate work, no office, no business, but is morally useless and unprofitable."

Matthew 12:37

(A.V.): For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(SNT): For by thy words thou shalt be justified; and by thy words thou shalt be condemned.

(NNT): For by thy words thou wilt be justified, and by thy words thou wilt be condemned.

(JMT): For by your words you will be acquitted, and by your words you will be condemned."

- (WNT): For each of you by his words shall be justified, or by his words shall be condemned.”
- (Comp): Solomon declared: “He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.” (Proverbs 13:3.) See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 12:37. *My - 14*

Matthew 12:38

- (A.V.): Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.
- (SNT): Then answered some of the Scribes and of the Pharisees, and said to him: Teacher, we wish to see from thee a sign.
- (NNT): Then some of the scribes and Pharisees answered him, saying, Teacher, we wish to see a sign from thee.
- (JMT): Then some of the scribes and Pharisees said to him, “Teacher, we would like to have some Sign from you.”
- (WNT): Then He was accosted by some of the Scribes and of the Pharisees who said, “Teacher, we wish to see a sign given by you.” (*Notes: “Given by,” literally ‘from.’*)
- (Comp): John A. Broadus writes: “Moses gave manna from heaven, Joshua made the sun and moon stand still, Samuel caused thunder and hail in time of harvest, Elijah brought down fire from heaven, and rain at his word, Isaiah (speaking

for Jehovah) bade Ahaz ask for a sign, 'either in the depth, or in the height above.' Some such sign as these the Scribes and Pharisees probably wanted. They may have taken literally the prediction of Joel 2:30."

"And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." (Joel 2:30.)

Matthew 12:39

- (A.V.): But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
- (SNT): But he replied and said to them: A wicked and adulterous generation demandeth a sign: but a sign will not be given to it, unless it be the sign of Jonah the prophet.
- (NNT): But he answered and said to them, A wicked and adulterous generation is seeking for a sign; and no sign will be given to it, but the sign of Jonah the prophet.
- (JMT): He replied to them, "It is an evil and disloyal generation that craves a Sign, but no Sign will be given to it except the Sign of the prophet Jonah;
- (WNT): "Wicked and faithless generation!" He replied, "they clamour for a sign, but none shall be given to them except the sign of the Prophet Jonah.
- (Comp): Vincent writes: "ADULTEROUS. A very strong and graphic expression, founded upon

the familiar Hebrew representation of the relation of God's people to him under the figure of marriage. Hence idolatry and intercourse with Gentiles were described as adultery; and so here, of moral unfaithfulness to God."

Matthew 12:40

- (A.V.): For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
- (SNT): For as Jonah was in the belly of the fish three days and three nights; so will the Son of man be in the heart of the earth three days and three nights.
- (NNT): For as Jonah was three days and three nights in the belly of the great fish, so will the Son of man be three days and three nights in the heart of the earth.
- (JMT): for as Jonah *was three days and three nights in the belly of the whale*, so the Son of man will be three days and three nights in the heart of the earth.
- (WNT): For just as JONAH WAS THREE DAYS IN THE SEA-MONSTER'S BELLY, so will the Son of Man be three days in the heart of the earth. (*Notes: "Three days;" literally 'three days and three nights,' a striking Hebraism. According to the Talmud a day and a night together make up a 'night-day,' and any part of such a period is counted as a whole. Thus in our Saviour's case the three 'night-days' consist of about three hours of the Friday, the whole of the Saturday (reckoned in the Jewish mode from sun-*

set to sunset), and the first half—the night—of the Sunday.)

- (Comp): This text refers to Jonah 1:17: "Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

Matthew 12:41

- (A.V.): The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.
- (SNT): The people of Nineveh will stand up in the judgment against this generation, and will condemn it: for they repented at the preaching of Jonah; and lo, a greater than Jonah is here.
- (NNT): The men of Nineveh will stand up in the judgment with this generation, and will condemn it; for they repented at the preaching of Jonas; and, lo! something more than Jonah is here.
- (JMT): The men of Ninive will rise at the judgment with this generation and condemn it; for when Jonah preached they did repent, and here is One greater than Jonah.
- (WNT): There will stand up men of Nineveh at the Judgement together with the present generation, and will condemn it; because they repented at the preaching of Jonah, and mark! there is One greater than Jonah here. (*Notes: "One greater," literally 'more.'*)
- (Comp): This text refers to Jonah 3:5: "So the people of Nineveh believed God, and proclaimed a

fast, and put on sackcloth, from the greatest of them even to the least of them."

Matthew 12:42

- (A.V.): The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.
- (SNT): The queen of the south will stand up in the judgment against this generation, and will condemn it: for she came from the extremities of the earth to hear the wisdom of Solomon; and lo, a superior to Solomon is here.
- (NNT): The queen of the south will rise up in the judgment with this generation, and will condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and lo! something more than Solomon is here.
- (JMT): The queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to the wisdom of Solomon, and here is One greater than Solomon.
- (WNT): The Queen of the south will awake at the Judgement together with the present generation, and will condemn it; because she came from the ends of the earth to hear the wisdom of Solomon, and mark! there is One greater than Solomon here. (*Notes: "One greater;" literally 'more.'*)
- (Comp): We quote from Barnes: "The queen of the south. That is the queen of Sheba, 1 Kings

x. 1. Sheba was probably a city of Arabia, situated to the south of Judea. 'From the uttermost parts of the earth.' This means simply from the most distant parts of the habitable world then known. She would condemn that generation, for she came a great distance to hear the wisdom of Solomon; and the Jews of that age would not listen to the wisdom of one much greater than Solomon, though present with them."

Matthew 12:43

- (A.V.): When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
- (SNT): And when an unclean spirit goeth out of a man, it wandereth in places where is no water, and seeketh comfort and findeth [it] not.
- (NNT): But when the unclean spirit is gone out from a man, it goeth through dry places, seeking rest, and findeth it not.
- (JMT): When an unclean spirit leaves a man, it roams through dry places in search of refreshment and finds none.
- (WNT): "No sooner however has the foul spirit gone out of the man, than he roams about in places where there is no water, seeking rest but finding none. (*Notes: "The foul spirit gone out;" An apparent reference to the temporary moral reformation produced among the Jews by the preaching of John the Baptist, Jesus and the Apostles.—Ed. "Roams about;" To a variety of places. Such is the force of the same verb in Acts 8:4 and elsewhere.*)

(Comp): The restlessness of mortal mind was also depicted by Job 1:7: "And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it."

Matthew 12:44

(A.V.): Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

(SNT): Then it saith: I will return to my house, from which I came out. And it cometh, and findeth it vacated, and swept clean, and set in order.

(NNT): Then it saith, I will return to my house whence I came out. And on coming, it findeth it empty, and swept, and put in order.

(JMT): Then it says, 'I will go back to the house I left,' and when it comes it finds the house vacant, clean, and all in order.

(WNT): Then he says, 'I will return to my house that I left'; and he comes and finds it unoccupied, swept clean, and in good order. (*Notes: "In good order;" Decoration and ornament may be the sense here intended, rather than orderly arrangement.*)

(Comp): It is unfortunate that Jesus' counsel to "lay up treasures" was not in some way connected with this text which so vividly exemplifies the reason for his injunction. For error's opportunity lay in this instance, as it always lies, in finding the door of consciousness open—unoccupied by those divine facts (or "treasures") whose presence would have routed the evil

thinking and so have prevented the so-called law of reversal from operating.

Matthew 12:45

- (A.V.): Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.
- (SNT): So it goeth and taketh with it seven other spirits, worse than itself, and they enter and dwell in it; and the end of that man is worse than his beginning. So will it be to this evil generation.
- (NNT): Then it goeth and taketh with it seven other spirits more wicked than itself, and they enter in, and dwell there; and the last state of that man becometh worse than the first. So will it be also with this wicked generation.
- (JMT): Then it goes off to fetch seven other spirits worse than itself; they go in and dwell there, and the last state of that man is worse than the first. This is how it will be with the present evil generation."
- (WNT): Then he goes and brings back with him seven other spirits more wicked than himself, and they come in and dwell there; and in the end that man's condition becomes worse than it was at first. So will it be also with the present wicked generation.
- (Comp): David voices a similar situation: "But my people would not hearken to my voice; and

Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels." (Psalms 81:11, 12.) See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 12:45. *Rev.*

Matthew 12:46

- (A.V.): While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.
- (SNT): And while he was discoursing to the multitudes, his mother and his brothers came and stood without, and sought to speak with him.
- (NNT): While he was yet speaking to the multitudes, lo! his mother and his brothers were standing without, seeking to speak with him.
- (JMT): He was still speaking to the crowds when his mother and brothers came and stood outside; they wanted to speak to him.
- (WNT): While He was still addressing the people His mother and His brothers were standing on the edge of the crowd desiring to speak to Him.
- (Comp): We quote from Bruce: "As if to relieve this dark picture by shedding upon it a ray of divine light, we read that *While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.* Yet here, too, there is a claim put in—not, it is true, by the evil and the false, represented by the Pharisees, but by the naturally good and true, represented by the Mother

and brethren of the Lord. Therefore, when one told him, *Behold, thy mother and thy brethren stand without, desiring to speak with thee*, the Lord did not comply with their desire, but continued his discourse to the multitude, and changing the natural into a spiritual idea, showed who were truly his mother and who were his brethren."

Matthew 12:47

- (A.V.): Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.
- (SNT): And a person said to him: Lo, thy mother and thy brothers stand without, and seek to speak with thee.
- (NNT): And one said to him, Behold, thy mother and thy brothers are standing without, seeking to speak with thee. (*Notes: This verse is inclosed with brackets by Tischendorf.*)
- (JMT): **Ver. 47, which is rightly omitted by the Old Latin and Syriac versions, etc., has been interpolated by an early copyist who wished to prepare for ver. 48 by using the material of Mark 3:32. It runs thus: "And a man said to him, 'Here are your mother and brothers standing outside and wanting to speak to you.'*"
- (WNT): So some one told Him, "Your mother and your brothers are standing outside, and desire to speak to you."
- (Comp): The foremost authorities agree with Moffat that this text is an interpolation.

Matthew 12:48

- (A.V.): But he answered and said unto him that told him, Who is my mother? and who are my brethren?
- (SNT): But he replied, and said to him that informed him: Who is my mother? and who are my brothers?
- (NNT): But he answered and said to him that told him, Who is my mother, and who are my brothers?
- (JMT): But he replied to the man who told him this, "Who is my mother? and who are my brothers?"
- (WNT): "Who is my mother?" He said to the man; "and who are my brothers?"
- (Comp): Barnes writes: "'Who is my mother?' etc. There was no want of affection or respect in Jesus toward his mother, as is proved by his whole life. This question was asked merely to fix the attention of the hearers, and to prepare them for the answer—that is, to show them who sustained towards him the nearest and most tender relation. Dear and tender as were the ties which bound him to his mother and brethren, yet those which bound him to his disciples were more tender and sacred." See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 12:48.

Matthew 12:49

- (A.V.): And he stretched forth his hand toward his

disciples, and said, Behold my mother and my brethren!

(SNT): And he stretched forth his hand towards his disciples, and said: Behold my mother, and behold my brothers!

(NNT): And stretching forth his hand toward his disciples, he said, Behold, my mother and my brothers!

(JMT): Stretching out his hand towards his disciples he said, "Here are my mother and my brothers!

(WNT): And pointing to His disciples He added, "See here are my mother and my brothers.

(Comp): Ellicott declares of this text: "The words have naturally occupied a prominent position in the controversial writings of Protestants against what has been judged by them to be the idolatrous worship of the Virgin Mother by the Church of Rome; and it is clear that they have a very direct bearing on it. They do exclude the thought that her intercession is mightier to prevail than that of any other pure and saintly soul. Though spoken with no apparent reference to the abuses of later ages, the words are a protest, all the stronger because of the absence of such reference, against the excess of reverence which has passed into a *cultus*, and the idolatry of dressed-up dolls into which that *cultus* has developed."

Matthew 12:50

(A.V.): For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

- (SNT): For every one that doeth the good pleasure of my Father who is in heaven, that person is my brother, and my sister, and my mother.
- (NNT): For whoever doeth the will of my Father who is in heaven, he is my brother, and sister, and mother.
- (JMT): Whoever does the will of my Father in heaven, that is my brother and sister and mother."
- (WNT): To obey my Father who is in Heaven—that is to be my brother and my sister and my mother."
- (Comp): David writes: "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah." (Psalms 24: 3-6.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 12:50. *267-1E*

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 12:50. *101 18-19*

CHAPTER XIII.

Matthew 13:1

- (A.V.): The same day went Jesus out of the house, and sat by the sea side.
- (SNT): And on that day Jesus went out of the house, and sat by the side of the sea.
- (NNT): The same day Jesus went out of the house, and sat by the shore of the lake;
- (JMT): That same day Jesus went out of the house and seated himself by the seaside;
- (WNT): That same day Jesus had left the house and was sitting on the shore of the Lake, (*Notes: "That same day;" So the same words plainly signify in Mark 4:35, but in Acts 8:1 they seem to mean only 'about that time.' The preposition and the construction are the same here as in 12:1.*)
- (Comp): Dummelow writes: "THE HOUSE—that is, Simon and Andrew's at Capernaum."

Matthew 13:2

- (A.V.): And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.
- (SNT): And great multitudes assembled around him; so that he embarked and seated himself in a ship, and all the multitude stood on the shore of the sea.
- (NNT): and great multitudes were gathered together to him, so that he went into a boat, and sat down; and all the multitude stood on the beach.

- (JMT): but, as great crowds gathered to him, he entered a boat and sat down, while all the crowd stood on the beach.
- (WNT): when a vast multitude of people crowded round Him. He therefore went on board a boat and sat there, while all the people stood on the shore.
- (Comp): Vincent explains the term rendered "shore": "Revised Version, *beach*, that over which the *sea rushes*. The word for *shore*, on which the *sea breaks*, is never used in the New Testament."

Matthew 13:3

- (A.V.): And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:
- (SNT): And he discoursed with them much, by similitudes. And he said, Behold, a sower went forth to sow. (Notes: "*similitudes*;" or, '*parables*.')
- (NNT): And he spoke many things to them in parables, saying, Behold, a sower went forth to sow.
- (JMT): He spoke at some length to them in parables, saying: "A sower went out to sow,
- (WNT): He then spoke many things to them in figurative language. "The sower goes out," He said, "to sow. (Notes: "*Figurative language*;" Or '*parables*.' "*Goes out*;" Or '*went out*;' and so throughout the parables in this chapter.)
- (Comp): The Greek word translated "parable" is com-

pounded of *beside* and *to throw*. Vincent says: "A parable is a form of teaching in which one thing is *thrown beside* another. Hence its radical idea is *comparison*."

Some manuscripts read *the* sower instead of *a* sower.

Matthew 13:4

- (A.V.): And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:
- (SNT): And as he sowed, some [seed] fell upon the side of a path: and a bird came and devoured it.
- (NNT): And as he sowed, some seeds fell by the way-side; and the birds came and devoured them.
- (JMT): and as he sowed some seeds fell on the road and the birds came and ate them up.
- (WNT): As he sows, some of the seed falls by the way-side, and the birds come and peck it up.
- (Comp): William Bruce tells us that: "The way side is where there is no proper soil, or where it is so trodden down that the seeds that fall upon it never enter it, but lie unchanged upon its hardened surface. These are they in whom the good acquired from the Lord through parents and others in early life has been so trampled upon by the practical errors of later years as to have hardened the heart into a careless unconcern about eternal life. Of the seeds that fell by the way side it is said that 'the fowls came and devoured them up.' These

the Lord explains to mean *the wicked one*. Fowls are the emblems of thoughts, and, in the present case, are the wicked thoughts originating in evil, which is the wicked one that *catcheth away that which was sown in his heart.*"

Matthew 13:5

- (A.V.): Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
- (SNT): And other [seed] fell upon a rock, so that it had not much soil: and it sprung up forthwith, because there was no depth of earth.
- (NNT): And others fell upon rocky places, where they had not much earth; and they sprung up immediately, because they had no depth of earth.
- (JMT): Some other seeds fell on stony soil where they had not much earth, and shot up at once because they had no depth of soil;
- (WNT): Some falls on rocky ground, where it has but scanty soil. It quickly shows itself above ground, because it has no depth of earth;
- (Comp): Ezekiel likewise refers to the "stoniness" of human thinking: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:" (11:19.)

Rabanus reviews the parable thus: "The *way-side* is the mind trodden and hardened by the continual passage of evil thoughts; the rock, the hardness of the self-willed mind; the good

soil, the gentleness of the obedient mind; the sun, the heat of a raging persecution. The depth of soil, in the honesty of a mind trained by heavenly discipline."

Matthew 13:6

- (A.V.): And when the sun was up, they were scorched; and because they had no root, they withered away.
- (SNT): But when the sun was up it wilted. And, because it lacked root, it dried up.
- (NNT): But when the sun was up, they were scorched; and because they had no root, they withered away.
- (JMT): but when the sun rose they got scorched and withered away because they had no root.
- (WNT): but when the sun is risen, it is scorched by the heat, and through having no root it withers up.
- (Comp): Meyer, with a spiritual appreciation, writes: "Owing to the shallowness of the earth, the seed sent up shoots before the root was duly formed."

Matthew 13:7

- (A.V.): And some fell among thorns; and the thorns sprung up, and choked them:
- (SNT): And other [seed] fell among thorns: and the thorns shot up, and choked it.
- (NNT): And others fell among thorns; and the thorns grew up, and choked them.

- (JMT): Some other seeds fell among thorns, and the thorns sprang up and choked them.
- (WNT): Some falls among the thorns; but the thorns spring up and stifle it. (*Notes: "Among;" literally 'upon'; i. e., upon ground full of the roots of the plants here called 'thorns.'*)
- (Comp): It is still customary to burn the thorns off the field before plowing and planting. Symbolically, thorns thus seem to invite their own destruction (of branches at least) through the flames of *experience*. Wisdom then furrows deeply enough in the individual consciousness to plow up the roots—thus loosening their hold, depriving them of their moisture, and leaving the soil's substance to seeds of Mind's sowing.

Matthew 13:8

- (A.V.): But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
- (SNT): And other [seed] fell on good ground; and bore fruits, some a hundredfold, some sixtyfold, and some thirtyfold.
- (NNT): And others fell upon good ground; and yielded fruit, some a hundred fold, some sixty, some thirty fold.
- (JMT): Some other seeds fell on good soil and bore a crop, some a hundredfold, some sixty, and some thirtyfold.
- (WNT): But a portion falls upon good ground, and gives a return, some a hundred for one, some sixty, some thirty. (*Notes: "Gives;" Or 'begins*

to give.' The verbs in the original are all in past tenses, but this one alone is in the imperfect, indicating prolonged action.)

- (Comp): Trench writes: "The return of an hundred for one is not unheard of in the East, though always mentioned as something extraordinary." There may be some reference to Isaac's experience: "Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him." (Genesis 26:12.)

Matthew 13:9

- (A.V.): Who hath ears to hear, let him hear.
 (SNT): He that hath ears to hear, let him hear.
 (NNT): He that hath ears, let him hear.
 (JMT): He who has an ear, let him listen to this."
 (WNT): Listen, every one who has ears!" (Notes: "Ears;" V. L. adds 'to listen with.')
- (Comp): Remigius declares: "These *ears to hear*, are ears of the mind, to understand namely and do those things which are commanded."

Matthew 13:10

- (A.V.): And the disciples came, and said unto him, Why speakest thou unto them in parables?
 (SNT): And his disciples came and said to him, Why discourest thou to them in similitudes? (Notes: "similitudes;" or, 'parables.')
- (NNT): And the disciples came and said to him, Why dost thou speak to them in parables?
 (JMT): Then the disciples came up and said to him, "Why do you speak in parables?"

(WNT): (And His disciples came and asked Him, "Why do you speak to them in figurative language?" *(Notes: "Came and asked;" Later in the day, as we learn from Mark 4:10. After verse 23 the series of parables (verse 3) is resumed.)*

(Comp): William Bruce writes: "The disciples and the multitude are those who are within and those who are without the church, and the question is, why those who are without, differently from those who are within, are taught by parables. This question and the Lord's answer cover more than what is strictly called the parabolic portion of the Word. The whole of the literal sense of the Word, considered in relation to the spiritual, is parabolic—truth veiled, so as to make it apprehensible by the natural mind. To those within the church who are in genuine doctrine from the letter of the Word, the spiritual sense can be opened. Not that a mere intellectual reception of true doctrine can prepare the mind for seeing the internal sense of the Divine Word; for the real reception of genuine doctrine itself presupposes a state of love and holiness, since they only who do his will know savingly of the doctrine. Those who by goodness have received the genuine doctrines of the Word, and have been introduced into the church, are prepared to see and receive the spiritual sense. To them it is given to know the mysteries of the kingdom of heaven; but to those who are without it is not given."

Matthew 13:11

- (A.V.): He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
- (SNT): And he answered, and said to them: Because, to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.
- (NNT): He answered and said, Because to you it hath been given to know the mysteries of the kingdom of heaven; but to them it hath not been given.
- (JMT): He replied, "Because it is granted you to understand the open secrets of the Realm of heaven, but it is not granted to these people.
- (WNT): "Because," He replied, "while to you it is granted to know the secrets of the Kingdom of the Heavens, to them it is not.
- (Comp): We quote Ellicott's remark on this text: "TO KNOW THE MYSTERIES.—The Greek word, like 'parable,' has passed into modern languages, and has suffered some change of meaning in the process. Strictly speaking, it does not mean, as we sometimes use it—when we speak, for instance, of the mystery of the Trinity, a truth which none can understand—something 'awfully obscure' (the definition given in Johnson's *Dictionary*), but one which, kept a secret from others, has been revealed to the initiated."

Matthew 13:12

- (A.V.): For whosoever hath, to him shall be given,

and he shall have more abundance: but whosoever hath not, from him shall he taken away even that he hath.

(SNT): For to him that hath, shall be given; and he shall abound: but from him that hath not, even what he hath shall be taken from him.

(NNT): For whoever hath, to him will be given, and he will have abundance; but whoever hath not, from him will be taken away even what he hath.

(JMT): For he who has, to him shall more be given and richly given, but whoever has not, from him shall be taken even what he has.

(WNT): For whoever has, to him more shall be given, and he shall have abundance; but whoever has not, from him even what he has shall be taken away.

(Comp): William Bruce throws much light on this famous text: "The meaning of this seeming paradox is—that whoever has goodness will receive spiritual truth, and receive it abundantly; but whoever has not goodness, from him will be taken away even the truth of doctrine that he hath."

Matthew 13:13

(A.V.): Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

(SNT): For this cause I discourse to them in similitudes, because they see and do not see, and they hear and do not hear, nor understand.

- (NNT): Therefore I speak to them in parables, because seeing they see not, and hearing they hear not, nor understand.
- (JMT): This is why I speak to them in parables, because for all their seeing they do not see and for all their hearing they do not hear or understand.
- (WNT): I speak to them in figurative language for this reason, that while looking they do not see, and while hearing they neither hear nor understand.
- (Comp): Jerome perceives a reason for this dilemma of mankind: "This He says of those who were standing on the shore, and separated from Jesus, and who because of the dashing of the waves heard not distinctly what was said."

Matthew 13:14

- (A.V.): And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
- (SNT): And in them is fulfilled the prophecy of Isaiah, who said: By hearing ye shall hear, and shall not understand; and by seeing ye see, and shall not know:
- (NNT): And in them is fulfilled the prophecy of Isaiah, which saith, "Ye will hear indeed, and not understand; and ye will see indeed, and not perceive.
- (JMT): In their case the prophecy of Isaiah is being fulfilled: *You will hear and hear but never*

understand, you will see and see but never perceive.

(WNT): And in regard to them the prophecy of Isaiah is receiving signal fulfilment: “ ‘YOU WILL HEAR AND HEAR AND BY NO MEANS UNDERSTAND, AND YOU WILL LOOK AND LOOK AND BY NO MEANS SEE.

(Comp): This text carries this quotation from Isaiah: “And he said, Go, and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not.” (6:9.)

Matthew 13:15

(A.V.): For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

(SNT): For the heart of this people hath grown fat, and with their ears they have heard heavily, and [their eyes they have closed; lest they should see with their eyes, and should hear with their ears, and should understand with their heart, and should turn; and I should heal them. (Notes: “turn,” or, ‘be turned,’ or, ‘turn themselves.’)

(NNT): For this people's heart hath become gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and turn from their ways, and I should heal them.”

(JMT): *For the heart of this people is obtuse, their ears are heavy of hearing, their eyes they have closed, lest they see with their eyes and hear with their ears, lest they understand with their heart and turn again, and I cure them.*

(WNT): FOR THIS PEOPLE'S MIND IS STUPIFIED, THEIR HEARING HAS BECOME DULL, AND THEIR EYES THEY HAVE CLOSED; TO PREVENT THEIR EVER SEEING WITH THEIR EYES, OR HEARING WITH THEIR EARS, OR UNDERSTANDING WITH THEIR MINDS, AND TURNING BACK, SO THAT I MIGHT HEAL THEM.' (Notes: "Mind;" literally 'heart,' a common Hebraism. The ordinary Greek word for 'mind' or 'intellect' is nowhere used by Matthew or Mark. "Is stupefied;" literally 'has grown thick' (or 'fat'). "So that I might;" literally 'and I shall.' This use of 'and' is a common Hebraism. For instance "that it might save us" (1 Sam. 4:3) is literally in the Hebrew "and it shall save us.")

(Comp): Jesus concludes this reference to Isaiah's lines: "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (6:10.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 13:15. 350-1

Matthew 13:16

(A.V.): But blessed *are* your eyes, for they see: and your ears, for they hear.

(SNT): But happy are your eyes, for they see; and your ears, for they hear.

- (NNT): But blessed are your eyes, for they see; and your ears, for they hear.
- (JMT): But blessed are your eyes for they see, and your ears, for they hear!
- (WNT): "But as for you, blessed are your eyes, for they see, and your ears, for they hear.
- (Comp): Ellicott writes: "The words are spoken to the small company of disciples in the boat. They were not as the multitude. They might see but dimly, and be slow of heart to understand, but, at least, they had eyes that looked for light, and ears that were open to the divine voice."

Matthew 13:17

- (A.V.): For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.
- (SNT): For verily I say to you, That many prophets and righteous [men] longed to see what ye see, and did not see [it]; and to hear what ye hear, and did not hear [it].
- (NNT): Truly do I say to you, that many prophets and righteous men desired to see the things which ye see, and did not see them; and to hear the things which ye hear, and did not hear them.
- (JMT): I tell you truly, many prophets and good men have longed to see what you see, but they have not seen it; and to hear what you hear, but they have not heard it.

(WNT): For I solemnly tell you that many Prophets and holy men have longed to see the sights you see, and have not seen them, and to hear the words you hear, and have not heard them.

(Comp): Morrison revamps the text thus: "Enoch, and Abraham, and the prophets strained their eyes to see My day from afar, and they caught glimpses of it; but they were glimpses merely. They strained their ears to hear from the world of glory the descending 'Word of God.' They heard somewhat. Utterances and echoes from afar did drop down upon their ears, and refresh their spirits. Yet it was but little that they could hear."

Matthew 13:18

(A.V.): Hear ye therefore the parable of the sower.

(SNT): But hear ye the similitude of the seed.

(NNT): Hear ye therefore the parable of the sower.

(JMT): Now, listen to the parable of the sower.

(WNT): "To you then I will explain the parable of the Sower.

(Comp): As Lange puts it: "HEAR YE THEREFORE.—Not merely *understand*, but *hear*, with the spiritual perception accorded to you."

Matthew 13:19

(A.V.): When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed, by the way side.

- (SNT): Every one that heareth the word of the kingdom, and understandeth it not, the evil one cometh and snatcheth away the seed sowed in his heart: this is what was sowed by the side of the path.
- (NNT): When any one heareth the word of the kingdom, and understandeth it not, the Evil One cometh, and snatcheth away that which was sown in his heart; this man is what was sown by the way-side.
- (JMT): When anyone hears the word of the Realm and does not understand it, the evil one comes and snatches away what has been sown in his heart; that is the man who is sown 'on the road.'
- (WNT): When a man hears the Message concerning the Kingdom and does not understand it, the Evil one comes and catches away what has been sown in his heart. This is he who has received the seed by the road-side. (*Notes: "Has received the seed;" Namely, as land receives seed. Literally 'has been sown,' as we talk not only of sowing wheat, but of sowing a field with wheat. For the latter is not peculiarly an English idiom. It occurs in several passages of the O. T., both in the Hebrew original and in the Greek LXX.*)
- (Comp): Vincent writes: "WHEN ANY ONE HEARETH. The rendering would be made even more graphic by preserving the *continuous* force of the present tense, as exhibiting action in progress, and the simultaneousness of Satan's work with that of the gospel instructor. 'While any one *is hearing*, the evil one

is coming and snatching away, just as the birds do not wait for the sower to be out of the way, but are at work while he is sowing."

Matthew 13:20

- (A.V.): But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:
- (SNT): And that which was sowed on the rock, is he that heareth the word, and at once receiveth it with joy.
- (NNT): And what was sown on the rocky places, this is he that heareth the word, and immediately receiveth it with joy,
- (JMT): As for him who is sown 'on stony soil', that is the man who hears the word and accepts it at once with enthusiasm;
- (WNT): He who has received the seed on the rocky ground is the man who hears the Message and immediately receives it with joy.
- (Comp): We give Clarke's remark on the text: "*(But he that received the seed into stony places—is he). That is, is a fit emblem of that man who, hearing the gospel, is affected with its beauty and excellency, and immediately receiveth it with joy—is glad to hear what God has done to make man happy.*"

Matthew 13:21

- (A.V.): Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

- (SNT): Yet hath he no root in him, but is of short duration; and when there is trouble or persecution on account of the word, he soon stumbleth. (*Notes: "duration," or as the Syriac gives, 'temporary.'*)
- (NNT): but, having no root within him, endureth only for a time; and when tribulation or persecution ariseth on account of the word, he immediately falleth away.
- (JMT): he has no root in himself, he does not last, but when the word brings trouble or persecution he is at once repelled.
- (WNT): It has struck no root, however, within him. He continues for a time, but when suffering comes, or persecution, because of the Message, he at once stumbles and falls.
- (Comp): Vincent writes: "DURETH FOR A WHILE. Revised Version, *endureth*. Literally, *is temporary*: thus bringing out the *quality* of the hearer. He is *a creature of circumstances*, changing as they change. Wycliff, *is temporal*, with explanation, *lasteth but a little time*."

"TRIBULATION. To *press* or *squeeze*. Tribulation is perhaps as accurate a rendering as is possible, being derived from *tribulum*, the threshing-roller of the Romans. In both the idea of *pressure* is dominant, though the Greek does not convey the idea of *separation* (as of corn from husk) which is implied in *tribulatio*."

Matthew 13:22

- (A.V.): He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
- (SNT): And that which was sowed among thorns, is he that heareth the word; and care for this world and the deceptiveness of riches, choke the word; and he is without fruits.
- (NNT): And what was sown among the thorns, this is he that heareth the word, but the cares of the world and the deceitfulness of riches choke the word, and he becometh unfruitful.
- (JMT): As for him who is sown 'among thorns,' that is the man who listens to the word, but the worry of the world and the delight of being rich choke the word; so it proves unfruitful.
- (WNT): He who has received the seed among the thorns is the man who hears the Message, but the cares of the present age and the delusions of riches quite stifle the Message, and it becomes unfruitful.
- (Comp): This text recalls the words of Solomon: "Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven." (Proverbs 23:5.)

Matthew 13:23

- (A.V.): But he that received seed into the good ground is he that heareth the word, and understandeth

it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

(SNT): But that which was sowed on good ground, is he that heareth my word, and understandeth, and beareth fruits, and yieldeth, some a hundredfold, some sixtyfold, and some thirtyfold.

(NNT): And what was sown on the good ground, this is he that heareth the word, and understandeth it; who also beareth fruit, and yieldeth, one a hundred fold, another sixty, another thirty fold.

(JMT): As for him who is sown 'on good soil,' that is the man who hears the word and understands it; he bears fruit producing now a hundredfold, now sixty, and now thirtyfold."

(WNT): But he who has received the seed on good ground is he who hears and understands. Such hearers give a return, and yield one a hundred for one, another sixty, another thirty.")

(Comp): Vincent writes: "UNDERSTANDETH. See xi. 25, *prudent*. The three evangelists give three characteristics of the good hearer. Matthew, *he understandeth* the word; Mark, *he receiveth it*; Luke, *he keepeth it*."

Matthew 13:24

(A.V.): Another parable put he forth, unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

(SNT): Another similitude he proposed to them, and said: The kingdom of heaven is like to a man

who sowed good seed in his field. (*Notes: "proposed," or as the Syriac gives, 'allegorized.'*)

(NNT): Another parable he put forth to them, saying, The kingdom of heaven is like a man who sowed good seed in his field.

(JMT): He put another parable before them. "The Realm of heaven," he said, "is like a man who sowed good seed in his field,

(WNT): Another parable He put before them. "The Kingdom of the Heavens," He said, "may be compared to a man who has sown good seed in his field, (*Notes: "May be compared to," literally 'has been made like.'*)

(Comp): This great parable—dealing with that equally important subject (mental malpractice)—was a favorite among the primitive Christian teachers. Chrysostom writes: "In the foregoing parable the Lord spoke to such as do not receive the word of God; here of those who receive a corrupting seed. This is the contrivance of the Devil, ever to mix error with truth."

Matthew 13:25

(A.V.): But while men slept, his enemy came and sowed tares among the wheat, and went his way.

(SNT): And while people were asleep, his enemy came and sowed tares among the wheat, and went away.

(NNT): But while men slept, his enemy came, and sowed tares among the wheat; and went away.

- (JMT): but while men slept his enemy came and re-sowed weeds among the wheat and then went away.
- (WNT): but during the night his enemy comes, and over the first seed he sows darnel among the wheat, and goes away. (Notes: "During the night," literally 'while men' (or 'his men') 'were sleeping'.)
- (Comp): Ellicott writes: "HIS ENEMY CAME AND SOWED TARES.—The act described was then—and still is—a common form of Eastern malice or revenge. It easily escaped detection. It inflicted both loss and trouble. The 'enemy' had the satisfaction of brooding for weeks or months over the prospect of the injury he had inflicted, and the vexation it would cause when discovered. The tares, known to botanists as the *Lolium temulentum*, or darnel, grew up at first with stalk and blade like the wheat; and it was not till fructification began that the difference was easily detected. It adds to the point of the parable to remember that the seeds of the tares were not merely useless as food, but were positively noxious."

Matthew 13:26

- (A.V.): But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- (SNT): And when the plant shot up and bore fruits, then appeared also the tares.
- (NNT): But when the blade grew up, and put forth fruit, then appeared the tares also.

- (JMT): When the blade sprouted and formed the kernel, then the weeds appeared as well.
- (WNT): But when the blade shoots up and the grain is formed, then appears the darnel also.
- (Comp): This text is valuable to those who are familiar with this evil of "suggestion," especially *post-hypnotic* suggestion—that thought which, impregnated into a sleeping consciousness, is to externalize itself during the waking hours, and at a specified time.

Morrison adds: "After this grassy part of the crop sprang up, and by and by fruited, then was made manifest the darnel also. Not till then. Jerome tells us that the darnel is so remarkably like the wheat in the grassy part of the plant, that it is extremely difficult, till the ear come out, to discriminate the one from the other. The testimony of Dr. W. M. Thomson is identical. After the respective plants have 'headed out,' he says that a child cannot mistake the one for the other: 'but when both are less developed, the closest scrutiny will often fail to detect' the intruder."

We quote from Lange: "THEN APPEARED THE TARES ALSO;—that is, it became then possible to distinguish them. The most fascinating error is seen in its true character whenever its poisonous fruit appears."

Matthew 13:27

- (A.V.): So the servants of the householder came and said unto him, Sir, didst not thou sow good

seed in thy field? from whence then hath it tares?

(SNT): And the servants of the householders came, and said to him, Our lord, didst thou not sow good seed in thy field? From whence are the tares in it? (*Notes: "householder," or as the Syriac gives, 'lord of the house.'*)

(NNT): So the servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field? Whence then hath it tares?

(JMT): So the servants of the owner went to him and said, 'Did you not sow good seed in your field, sir? How then does it contain weeds?'

(WNT): "So the farmer's men come and ask him, " 'Sir, was it not good seed that you sowed on your land? Where then does the darnel come from?' (*Notes: "Men," literally 'slaves.'*)

(Comp): This query as to the origin of evil is perhaps made more frequently by beginners than any other single question.

Matthew 13:28

(A.V.): He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

(SNT): And he said to them, An enemy hath done this. The servants said to him, Is it thy pleasure that we go and gather them out?

(NNT): He said to them, An enemy did this. The servants say to him, Dost thou wish then that we go and gather them up?

(JMT): He said to them, 'An enemy has done this.'

The servants said to him, 'Then would you like us to go and gather them?'

(WNT): " 'Some enemy has done this,' he said. " 'Shall we go, and collect it?' the men inquire.

(Comp): Our Master's answer to the foregoing question should settle this matter for once and for all, for theology at least.

Matthew 13:29

(A.V.): But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

(SNT): And he said to them, [No,] lest, while ye gather out the tares, ye also eradicate the wheat with them.

(NNT): But he said, Nay; lest while ye gather up the tares, ye root up the wheat with them.

(JMT): 'No,' he said, 'for you might root up the wheat when you were gathering the weeds.

(WNT): " 'No,' he replied, 'for fear that while collecting the darnel you should at the same time root up the wheat with it.

(Comp): It was characteristic of the "tare" to intertwine with the wheat. This fact closely resembles the apparent workings of suggestion as it seemingly binds a good purpose, or stifles hope and progress.

Matthew 13:30

(A.V.): Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind

them in bundles to burn them: but gather the wheat into my barn.

(SNT): Let them both grow together until the harvest; and at the time of harvest, I will say to the reapers, Gather out first the tares, and bind them in bundles to be burned; but the wheat gather ye into my granary.

(NNT): Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather up first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

(JMT): Let them both grow side by side till harvest; and at harvest-time I will tell the reapers to gather the weeds first and tie them in bundles to be burnt, but to collect the wheat in my granary.' "

(WNT): Leave both to grow together until the harvest, and at harvest-time I will direct the reapers, Collect the darnel first, and make it up into bundles to burn it, but bring all the wheat into my barn.' " (Notes: "First;" An interesting indication that the distinction in time which some would make between the Epiphany (Christ's Coming to take away His people) and the Parousia (His Coming, later on, to judgement) is groundless. The 'harvest-time' is one and the same, and judgement precedes, instead of following, the gathering of believers into the heavenly home.—Ed. "Bring;" V. L. a form of the verb that signifies prolonged action; 'go on bringing'. "All;" literally 'together'.)

(Comp): Theology limits the meaning of *harvest* to a certain period of time; rather than perceiving its significance as *experience*. It is during

experiences (or externalizations of thought) that the demand comes to separate error from Truth. To bind (in Hebrew and Greek) is to *reject*, while *gather* implies acceptance.

Matthew 13:31

- (A.V.): Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:
- (SNT): Another similitude proposed he to them, and said: The kingdom of heaven is like to a kernel of mustard seed, which a man took and sowed in his field.
- (NNT): Another parable he put forth to them, saying, The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field.
- (JMT): He put another parable before them. "The Realm of heaven," he said, "is like a grain of mustard-seed which a man takes and sows in his field.
- (WNT): Another parable He put before them. "The Kingdom of the Heavens," He said, "is like a mustard-seed, which a man takes and sows in his ground.
- (Comp): Morrison writes: "The lesson of the parable obviously is, That the kingdom of heaven was to be, and was, small and apparently insignificant in its beginning, though by and by, in virtue of its own inherent vitality, it was to rise into a magnitude that would overtop all rival institutions. The Jews expected that it

would begin as a full grown tree; and they were scandalized at the apparent insignificance of our Lord's position and 'following.' But they did not understand the case. It was needful that the beginning should be but as a speck on the face of the earth, and that it should gradually grow by assimilative force."

Matthew 13:32

- (A.V.): Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.
- (SNT): And this is the least of all seeds; but when it is grown, it is greater than all the herbs, and becometh a tree, so that a bird of heaven may come and nestle in its branches.
- (NNT): Which is the least indeed of all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the air come and lodge in its branches.
- (JMT): It is less than any seed on earth, but when it grows up it is larger than any plant, it becomes a tree, so large that *the wild birds* come and *roost in its branches*."
- (WNT): It is the smallest of all seeds, and yet when full-grown it is larger than any herb and forms a tree, so that the birds come and build in its branches." (Notes: "*The smallest of*;" literally '*smaller than*.' "*Herb*;" Or '*garden vegetable*.')
- (Comp): Some perceive a reference to Ezekiel's lines: "In the mountain of the height of Israel will

I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." (17:23.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 13:32.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 13:32.

Matthew 13:33

- (A.V.): Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
- (SNT): Another similitude spake he to them, The kingdom of heaven is like the leaven, which a woman took and buried in three measures of meal, until the whole fermented.
- (NNT): Another parable he spoke to them: The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
- (JMT): He told them another parable, "The Realm of heaven," he said, "is like dough which a woman took and buried in three pecks of flour, till all of it was leavened."
- (WNT): Another parable He spoke to them. "The Kingdom of the Heavens," He said, "is like yeast which a woman takes and buries in a

bushel of flour, for it to work there till the whole mass has risen." (Notes: "Yeast," Or 'leaven,' 'barm'.)

(Comp): The activity of Truth is aptly illustrated in Jesus' use of the Greek word rendered leaven. It is literally that which *boils* or *seethes*. The English word *leaven* comes from the Latin *levare*, which means *to raise*.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 13:33. ¹¹⁷⁻¹¹⁸

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 13:33. ^{MIS 117-118}

Matthew 13:34

(A.V.): All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

(SNT): All these things Jesus discoursed to the multitude in similitudes; and without similitudes he did not discourse with them. (Notes: "similitudes," or as the Syriac gives, 'parables'.)

(NNT): All these things Jesus spoke to the multitudes in parables, and without a parable he spoke nothing to them;

(JMT): Jesus said all this to the crowds in parables; he never spoke to them except in a parable—

(WNT): All this Jesus spoke to the people in figurative language, and except in figurative language He spoke nothing to them,

- (Comp): Jerome writes: "Yet He spoke not in parables to the disciples, but to the multitude; and even to this day the multitude hears in parables."

Matthew 13:35

- (A.V.): That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.
- (SNT): That so might be fulfilled that which was spoken by the prophet, who said: I will open my mouth in similitudes; I will utter things concealed from before the foundation of the world. (*Notes: "utter," or as the Syriac gives 'eructate.'*)
- (NNT): that it might be fulfilled which was spoken through the prophet Isaiah, saying, "I will open my mouth in parables; I will utter things hidden from the foundation [of the world]."
- (JMT): to fulfil what had been said by the prophet, *I will open my mouth in parables, I will speak out what has been hidden since the foundation of the world.*
- (WNT): in fulfilment of the saying of the Prophet, "I WILL OPEN MY MOUTH IN FIGURATIVE LANGUAGE, I WILL UTTER THINGS KEPT HIDDEN SINCE THE CREATION OF ALL THINGS."
- (Comp): Jesus, in this text, quotes from the Psalms: "I will open my mouth in a parable: I will utter dark sayings of old:" (78:2.)
See Concordance to Science and Health with

Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 13:35.

Matthew 13:36

- (A.V.): Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
- (SNT): Then Jesus sent away the multitudes, and went into the house. And his disciples came to him, and said: Explain to us the similitude of the tares and the field.
- (NNT): Then he sent the multitudes away, and went into the house. And his disciples came to him, saying, Explain to us the parable of the tares of the field.
- (JMT): Then he left the crowds and went indoors. And his disciples came up to him saying, "Explain to us the parable of the weeds in the field."
- (WNT): When He had dismissed the people and had returned to the house, His disciples came to Him with the request, "Explain to us the parable of the darnel sown in the field."
- (Comp): We quote from Ellicott: "The question was asked privately, probably in the house of Peter, to which our Lord had retired with the disciples after the listening crowd upon the beach had been dismissed. It implies that the disciples had thought over the parable, and had found it harder to understand than those of the Mustard-seed and the Leaven."

Matthew 13:37

- (A.V.): He answered and said unto them, He that soweth the good seed is the Son of man;
- (SNT): And he answered, and said to them: He that soweth the good seed, is the Son of God.
- (NNT): He answered and said, He that soweth the good seed is the Son of man.
- (JMT): So he replied, "He who sows the good seed is the Son of man;
- (WNT): "The sower of the good seed," He replied, "is the Son of Man;
- (Comp): This explanation recalls Isaiah's lines: "The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;" (61:1, 2.)

Matthew 13:38

- (A.V.): The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;
- (SNT): And the field is the world. And the good seed are the children of the kingdom; but the tares are the children of the wicked One.
- (NNT): The field is the world; the good seed is the sons of the kingdom; but the tares are the sons of the Evil One;

- (JMT): the field is the world; the good seed means the sons of the Realm; the weeds are the sons of the evil one;
- (WNT): the field is the world; the good seed—these are the sons of the Kingdom; the darnel, the sons of the Evil one. (*Notes: "Sons," i. e., 'heirs.'*)
- (Comp): Scholars point to this line from the Psalms as additional light upon the *seed*: "A seed shall serve him; it shall be accounted to the Lord for a generation." (22:30.)

Matthew 13:39

- (A.V.): The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
- (SNT): The enemy that sowed them, is Satan. The harvest is the end of the world; and the reapers are the angels. (*Notes: "end," or as the Syriac gives, 'consummation.'*)
- (NNT): the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are angels.
- (JMT): the enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are angels.
- (WNT): The enemy who sows the darnel is *the Devil*; the harvest is the Close of the Age; the reapers are the angels. (*Notes: "Close," Or 'consummation.' "Age," Some understand the 'Age' in question to have been the Jewish dispensation which ended in 70 A. D., and infer from our Lord's teaching that the physical destruction of the Hebrew nation at that time was immediately followed by their spirit-*

ual judgement in the unseen world. Such an interpretation does not necessarily diminish the solemn interest and significance of this parable for us. An equally certain separation between the righteous and wicked, of later generations, comes either at the death of the individual or at the close of the Christian era.)

- (Comp): It was Joel who wrote of the harvest: "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great." (3:13.)

Matthew 13:40

- (A.V.): As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
- (SNT): As therefore the tares are gathered and burned in the fire; so will it be in the end of the world.
- (NNT): As therefore the tares are gathered up and burned with fire, so will it be at the end of the world.
- (JMT): Well then, just as the weeds are gathered and burnt in the fire, so will it be at the end of the world;
- (WNT): As then the darnel is collected together and burnt up with fire, so will it be at the Close of the Age.
- (Comp): Meyer writes of the Greek verb rendered *burned*: "*Are set on fire*. No doubt the tares are *consumed* by fire; still the point of the comparison does not lie in their being *consumed*, but in the fact of their *being set on fire*."

Matthew 13:41

- (A.V.): The Son of man shall send forth his angels,

and they shall gather out of his kingdom all things that offend, and them which do iniquity;

(SNT): The Son of man will send forth his angels, and they will gather out of his kingdom all the stumbling blocks, and all the doers of evil;

(NNT): The Son of man will send forth his angels, and they will gather out of his kingdom all the stumbling-blocks, and those who do iniquity,

(JMT): the Son of man will despatch his angels, and they will gather out of his Realm all who are hindrances and who practise iniquity,

(WNT): The Son of Man will commission His angels, and they will gather out of His Kingdom all causes of sin and all who violate His law;
(Notes: "*Causes of sin*," literally '*stumbling-blocks*.)

(Comp): Morrison writes of the *stumbling blocks* (which many translators substitute for "things that offend"): "The word properly denotes *that part of a trap* which, when impinged on or struck, springs up and causes the ensnarement of the animal that has come or struck against it. There are persons in the world, in close contact with Christians, whose character and conduct resemble that mechanism of the trap. They are *Snares* and *Stumbling-blocks* and moral *Traps*."

Matthew 13:42

(A.V.): And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

(SNT): and will cast them into a furnace of fire. There will be wailing and gnashing of teeth.

(NNT): and will cast them into the furnace of fire; there will be wailing and gnashing of teeth.

(JMT): and throw them into the furnace of fire; there men will wail and gnash their teeth.

(WNT): and these they will throw into the fiery furnace. There will be the weeping aloud and the gnashing of teeth.

(Comp): It is strange that theology should have accepted the imagery of the Old and New Testament writers, and still reject it by interpreting this passage literally.

Matthew 13:43

(A.V.): Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

(SNT): Then will the righteous shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

(NNT): Then will the righteous shine forth as the sun, in the kingdom of their Father. He that hath ears, let him hear.

(JMT): Then the just will shine like the sun in the Realm of their Father. He who has an ear, let him listen to this.

(WNT): Then will the righteous shine out like the sun in their Father's Kingdom. Listen, every one who has ears!

(Comp): Vincent writes: "SHINE FORTH. The compound verb is designedly used to express a *dissipating* of darkness which has hidden: a bursting into light. The righteous shall *shine*

forth as the sun from behind a cloud. The mixture of evil with good in the world obscures the good, and veils the true glory of righteous character."

Matthew 13:44

- (A.V.): Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
- (SNT): Again, the kingdom of heaven is like a treasure that is hid in a field; which when a man findeth, he concealeth it, and, from his joy, he goeth and selleth all that he hath, and buyeth that field.
- (NNT): The kingdom of heaven is like a treasure hid in a field, which a man found and hid; and for joy thereof he goeth and selleth all that he hath, and buyeth that field.
- (JMT): The Realm of heaven is like treasure hidden in a field; the man who finds it hides it and in his delight goes and sells all he possesses and buys that field.
- (WNT): "The Kingdom of the Heavens is like treasure buried in the open country, which a man finds, but buries again, and, in his joy about it, goes and sells all he has and buys that piece of ground.
- (Comp): Jerome writes thus of the motive: "That he hides it, does not proceed of envy towards others, but as one that treasures up what he

would not lose, he hides in his heart that which he prizes above his former possessions."

Matthew 13:45

- (A.V.): Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:
- (SNT): Again, the kingdom of heaven is like a merchantman, who sought after rich pearls: (*Notes: "rich," or, 'good.'*)
- (NNT): Again, the kingdom of heaven is like a merchant seeking goodly pearls.
- (JMT): Again, the Realm of heaven is like a trader in search of fine pearls;
- (WNT): "Again the Kingdom of the Heavens is like a jewel merchant who is in quest of choice pearls. (*Notes: "A jewel merchants;" literally (according to most authorities) 'a man, a merchant.'*)"
- (Comp): William Bruce writes: "These pearls are the beautiful and precious truths that enlarge the mind's view of spiritual life and eternal things, and that lead to a more perfect practice; and like the pearly gates of the holy city, introduce the mind into the glories and beatitudes of the second paradise."

Matthew 13:46

- (A.V.): Who, when he had found one pearl of great price, went and sold all that he had, and bought it.
- (SNT): and when he found one pearl of great price, he went and sold all that he had, and bought it.
- (NNT): And having found one pearl of great price, he went and sold all that he had, and bought it.

- (JMT): when he finds a single pearl of high price, he is off to sell all he possesses and buy it.
- (WNT): He finds one most costly pearl; he goes away; and though it costs all he has, he buys it.
- (Comp): We conclude with Bruce's comment: "This pearl of pearls, this truth of truths, is the truth as it is in Jesus—the knowledge of him whom to know is life eternal. It is not the merely intellectual, but the saving knowledge of the Lord, the saving truth, that makes him to us, not the Saviour of the world only, but the Saviour of our souls."

Matthew 13:47

- (A.V.): Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
- (SNT): Again, the kingdom of heaven is like a sweep net, which was cast into the sea, and collected [fishes] of every kind.
- (NNT): Again, the kingdom of heaven is like a net, cast into the sea, and bringing together fish of every kind;
- (JMT): Again, the Realm of heaven is like a net which was thrown into the sea and collected fish of every sort.
- (WNT): "Again the Kingdom of the Heavens is like a draw-net let down into the sea, which encloses fish of all sorts.
- (Comp): Vincent writes of the Greek word rendered *net*: "The only occurrence of the word in the New Testament. A long *draw-net*, the ends

of which are carried out and drawn together. Through the transcription of the word into the Latin *sagena* comes *seine*."

Matthew 13:48

- (A.V.): Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
- (SNT): And when it was full, they drew it to the shores of the sea; and they sat down and culled over: and the good they put into vessels, and the bad they cast away.
- (NNT): which, when it was full, they drew upon the beach, and sat down and gathered the good into vessels, but threw the bad away.
- (JMT): When it was full, they dragged it to the beach and sitting down they gathered the good fish into vessels but flung away the bad.
- (WNT): When full, they haul it up on the beach, and sit down and collect the good fish in baskets, while the worthless they throw away. (*Notes: "Worthless;" The 'legally unclean.'*)
- (Comp): The expression "drew to shore" implied (during the early Christian periods) the final consummation of Truth's activity, the activity whereby the sense of evil vanishes from human consciousness.

Matthew 13:49

- (A.V.): So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
- (SNT): So will it be in the end of the world. The

angels will go forth, and will sever the wicked from among the just; (*Notes: "end," or as the Syriac gives, 'consummation.'*)

(NNT): So will it be at the end of the world. The angels will come forth, and separate the wicked from among the righteous,

(JMT): So will it be at the end of the world. The angels will go out and separate the evil from among the just

(WNT): So will it be at the Close of the Age. The angels will go forth and separate the wicked from among the righteous,

(Comp): The separation of error from truth is made possible only through the dawning of spiritual ideas—typified in this text by "angels."

Matthew 13:50

(A.V.): And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

(SNT): and will cast them into a furnace of fire. There will be wailing and gnashing of teeth.

(NNT): and will cast them into the furnace of fire; there will be wailing and gnashing of teeth.

(JMT): and fling them into the furnace of fire; there men will wail and gnash their teeth.

(WNT): and will throw them into the fiery furnace. There will be the weeping aloud and the gnashing of teeth."

(Comp): The imagery of the East must not be frozen into the hard molds of theology. Notwithstanding, we find this text accepted literally by the greater number of theologians in their

dilemma of accounting for this phase of error's destruction.

Matthew 13:51

- (A.V.): Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
- (SNT): Jesus said to them: Have ye understood all these things? They say to him: Yes, our Lord.
- (NNT): Did ye understand all these things? They say to him, Yea.
- (JMT): Have you understood all this?" They said to him, "Yes."
- (WNT): "Have you understood all this?" He asked. "Yes," they said.
- (Comp): Ellicott writes: "There was doubtless in the answer of the disciples a grateful consciousness of a rapid increase in knowledge and insight. There was also a certain childlike *naivete* in the readiness with which they declared their conviction that they had mastered all the mysteries of the kingdom which had been veiled beneath the symbolism of these earthly similitudes."

Matthew 13:52

- (A.V.): Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

(SNT): He said to them: Therefore every Scribe who is instructed for the kingdom of heaven, is like a man who is master of a house, who bringeth forth from his treasures things new and old.

(NNT): And he said to them, Thus then every scribe, instructed for the kingdom of heaven, is like a householder, who bringeth out from his storehouse things new and old. (*Notes: "instructed for the Kingdom, etc.," i. e., 'for its service.'*)

(JMT): So he said to them, "Well then, every scribe who has become a disciple of the Realm of heaven is like a householder who produces what is new and what is old from his stores."

(WNT): "Therefore," He said, "remember that every Scribe well trained for the Kingdom of the Heavens is like a householder who brings out of his storehouse new things and old."
(*Notes: "Therefore remember that;" Or 'Well then' (Alford).)*)

(Comp): We add Ellicott's comment: "The verse is interesting as one of the very few passages in which our Lord compares His own work and that of the Apostles after Him to that of the scribes of the Jewish schools."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 13:52. ¹⁰⁰ 8-14

Matthew 13:53

(A.V.): And it came to pass, *that* when Jesus had finished these parables, he departed thence.

- (SNT): And it was so, that when Jesus had ended these similitudes, he departed thence. (*Notes: "similitudes," or as the Syriac gives, 'parables.'*)
- (NNT): And it came to pass, when Jesus had ended these parables, that he departed thence.
- (JMT): Now when Jesus had finished these parables he set out from there.
- (WNT): Jesus concluded this series of parables and then departed.
- (Comp): William Bruce writes: "When Jesus teaches men, and departs from the scene of his labours, it is to represent that he first instructs his children, and then withdraws himself, leaving them freely to act upon the lessons of life he has imparted to them. We feel ourselves more in the presence of the Lord when reading his Word; but when we are engaged in the business of the world, we feel as if we were alone. We are not then less in his presence, but are permitted to feel as if we were alone, that we may act from liberty according to reason, and so confirm by practice what he has taught us by precept."

Matthew 13:54

- (A.V.): And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?
- (SNT): And he entered into his own city. And he taught them in their synagogues, in such manner that they wondered, and said: Whence

hath he this wisdom and [these] works of power?

(NNT): And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence hath this man this wisdom, and the miracles?

(JMT): and went to his native place, where he taught the people in the synagogue till they were astounded. They said, "Where did he get this wisdom and these miraculous powers?"

(WNT): And He came into His own country and proceeded to teach in their synagogue, so that they were filled with astonishment and exclaimed, "Where did he obtain such wisdom, and these wondrous powers? (*Notes: "Country;" literally 'native place.' So in verse 57.*)

(Comp): We quote from Lange: "WHENCE HATH THIS MAN?—By way of contempt, as if they were inquiring what schools He had attended while in their city."

Matthew 13:55

(A.V.): Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

(SNT): Is not this man the carpenter's son? Is not his mother called Mary, and his brothers James and Joses and Simon and Judas?

(NNT): Is not this the carpenter's son? Is not his mother called Mary, and his brothers, James, and Joseph, and Simon, and Judas?

(JMT): Is this not the son of the joiner? Is not his

mother called Mary, and his brothers James and Joseph and Simon and Judas?

(WNT): Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers, James, Joseph, Simon and Judah? (Notes: "This;" Or 'this fellow'.)

(Comp): Probably few texts bring out more clearly the obstacle presented by personality. In this instance, his enemies were offended by viewing him and his works through personal sense. Even his disciples were loath to look beyond his loving service and great friendship to the spiritual idea he presented.

Matthew 13:56

(A.V.): And his sisters, are they not all with us? Whence then hath this *man* all these things?

(SNT): And all his sisters, are they not with us? Whence then hath this man all these things?

(NNT): And his sisters, are they not all with us? Whence then hath this man all these things?

(JMT): Are not his sisters settled here among us? Then where has he got all this?"

(WNT): And his sisters—are they not all living here among us? Where then did he get all this?"

(Comp): To view such a demonstration of divine law through the eyes of personal sense was immediately to arouse individual envy; for what one *person* seems to do, another imagines equally possible for himself. Had that generation (or this one) realized that divine law was the power of demonstration—independent of

the human mind—there would have been no offense to the hearts of those who saw Jesus' proofs.

Matthew 13:57

- (A.V.): And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.
- (SNT): And they were stumbled at him. But Jesus said to them: There is no prophet who is little, except in his own city and in his own house.
- (NNT): And they took offence at him. But Jesus said to them, A prophet is not without honor, except in his own country, and in his own house.
- (JMT): So they were repelled by him. But Jesus said to them, "A prophet never goes without honour except in his native place and in his home."
- (WNT): So they turned angrily away from Him. But Jesus said to them, "There is no prophet left without honour except in his own country and among his own family." (*Notes: "Turned angrily away;" literally 'they were caused to stumble.' "Family;" Or 'house.'*)
- (Comp): Ellicott writes: "The proverb seems to have been one often on our Lord's lips, and obviously tells of a prolonged experience of indifference and unbelief in all their many forms."

We quote from Jerome: "For it is almost natural for citizens to be jealous towards one another; for they do not look to the present

works of the man, but remember the frailties of his childhood; as if they themselves had not passed through the very same stages of age to their maturity."

Matthew 13:58

- (A.V.): And he did not many mighty works there, because of their unbelief.
- (SNT): And he did not perform there many works of power, because of their unbelief.
- (NNT): And he did not work many miracles there, because of their unbelief.
- (JMT): There he could not do many miracles owing to their lack of faith.
- (WNT): And He performed but few mighty deeds there because of their want of faith.
- (Comp): We close the chapter with Clarke's observation: "Unbelief and contempt drive Christ out of the heart, as they did out of his own country."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 13:58. ⁴⁰¹⁻¹

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 13:58.

CHAPTER XIV.

Matthew 14:1

- (A.V.): At that time Herod the tetrarch heard of the fame of Jesus,
- (SNT): And at that time Herod the Tetrarch heard the fame of Jesus:
- (NNT): At that time Herod the tetrarch heard of the fame of Jesus,
- (JMT): At that time Herod the tetrarch heard about the fame of Jesus.
- (WNT): About that time Herod the Tetrarch heard of the fame of Jesus,
- (Comp): Barnes writes of this ruler: "‘Herod the tetrarch’. This was the son of Herod the Great, who died about three or four years after the birth of Christ, and left his kingdom to his three sons, of whom this Herod Antipas was one. He ruled over Galilee and Perea. The title tetrarch literally denotes one who rules over a fourth part of any country." Isaiah declared: "So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider." (52:15.)

Matthew 14:2

- (A.V.): And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

- (SNT): and he said to his servants: This is John the Baptizer: he is risen from the grave: therefore works of power are wrought by him.
(Notes: "grave," or as the Syriac gives, 'house of the dead.')
- (NNT): and said to his servants, This is John the Baptist; he hath risen from the dead, and therefore do these powers work in him.
- (JMT): And he said to his servants, "This is John the Baptist; he has risen from the dead. That is why miraculous powers are working through him."
- (WNT): and he said to his courtiers, "This is John the Baptist: he has come back to life—and that is why these miraculous Powers are working in him."
- (Comp): Ellicott writes: "The policy of the tetrarch connected him with the Sadducean priestly party rather than with the more popular and rigid Pharisees, and a comparison of xvi. 6 with Mark viii. 15 at least suggests the identity of the 'leaven of Herod' with that of the Sadducees. On this supposition, his acceptance of the first of the three rumours is every way remarkable. The superstitious terror of a conscience stained with guilt is stronger than his scepticism as a Sadducee, even though there mingled with it, as was probable enough, the wider unbelief of Roman epicureanism. To him the new Prophet, working signs and wonders which John had never worked, was but the reappearance of the man whom he had murdered. It was more than a spectre from

the unseen world, more than the metempsychosis of the soul of John into another body. It was nothing less than John himself."

Matthew 14:3

- (A.V.): For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.
- (SNT): Now this Herod had seized John, and bound him and cast him into prison; on account of Herodias, the wife of his brother Philip. (*Notes: "prison," or as the Syriac gives 'house of prisoners.'*)
- (NNT): For Herod had seized John, and bound him, and put him in prison, on account of Herodias, his brother Philip's wife. (*Notes: The word Philip is enclosed in brackets by Tischendorf.*)
- (JMT): For Herod had arrested John and bound him and put him in prison on account of Herodias the wife of his brother Philip,
- (WNT): For Herod had arrested John, and had put him in chains, and imprisoned him, for the sake of Herodias his brother Philip's wife,
- (Comp): Herodias was the wife (as well as niece) of both Philip and Herod. She was the daughter of Aristobolus—son of Herod the Great. This pitiful victim of sensualism reflected but one ray of light—her loyalty to Herod; for she followed him into exile rather than desert him for a life of continued ease and profligacy.

Matthew 14:4

- (A.V.): For John said unto him, It is not lawful for thee to have her.

- (SNT): For John had said to him; it is not lawful for her to be thy wife.
- (NNT): For John said to him, It is not lawful for thee to have her.
- (JMT): since John had told him, "You have no right to her."
- (WNT): because John had persistently said to him, "It is not lawful for you to have her."
- (Comp): The law to which John the Baptist referred is found in Leviticus 20:21: "And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless."

Matthew 14:5

- (A.V.): And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
- (SNT): And he had wished to kill him; but he was afraid of the people, seeing that they regarded him as a prophet. (*Notes: "regarded," or as the Syriac gives, 'held.'*)
- (NNT): And wishing to put him to death, he feared the multitude, because they regarded him as a prophet.
- (JMT): He was anxious to kill him but he was afraid of the people, for they held John to be a prophet.
- (WNT): And he would have liked to put him to death, but was afraid of the people, because they regarded John as a Prophet.
- (Comp): Cook declares: "There was a struggle in

Herod's mind between his desire to remove the man who had rebuked this sin, and the restraining motives, partly from fear of the people, partly from the respect which, in his better moments, he could not help feeling for the Baptist himself. St. Matthews lays more stress on one aspect of these conflicting motives, St. Mark on the other."

Matthew 14:6

- (A.V.): But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
- (SNT): But when Herod's birthday festival occurred, the daughter of Herodias danced before the guests; and she pleased Herod. (*Notes: "festival," or as the Syriac gives, 'house of his nativity.'*)
- (NNT): But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod;
- (JMT): However, on Herod's birthday, the daughter of Herodias danced in public to the delight of Herod;
- (WNT): But when Herod's birthday came, the daughter of Herodias danced before all the company, and so pleased Herod
- (Comp): The characters of Salome, Herodias, and Herod are brought out in bold relief in this verse, when one considers the strict decorum demanded of womankind during that period. One of the rules of Eastern countries was and is to keep their women from public view. This attitude was born of the old Mosaic coven-

ant which regarded public nudity as an affront to God and mankind. Crime in one form or another has always followed the breaking of this law of Principle.

Matthew 14:7

- (A.V.): Whereupon he promised with an oath to give her whatsoever she would ask.
- (SNT): Therefore he swore to her by an oath, that he would give her whatsoever she might ask.
- (NNT): whereupon he promised with an oath to give her whatever she might ask.
- (JMT): whereupon he promised with an oath to give her whatever she wanted.
- (WNT): that with an oath he promised to give her whatever she asked.
- (Comp): Morrison writes interestingly of the mesmeric phase of Herod's promise: "The word *promised* properly means *confessed*. There is a slight idea of *response* suggested by it. The monarch's liberality had been appealed to, though most probably in a tacit and indirect manner. 'Salome was a princess, stooping to the art of an almeh; but having done this indecent thing, she had gained a right to her reward; and by the custom of oriental courts she could demand the wages of her shame.' (W. H. Dixon, *The Holy Land*, chapter xliii., 'Herodias.') The tipsy monarch *responded* and *consented*. He *confessed* and *professed* that he would give her whatsoever she should ask."

Matthew 14:8

(A.V.): And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

(SNT): And she, as she had been instructed by her mother, said: Give me here in a dish the head of John the Baptizer.

(NNT): And she, being set on by her mother, saith, Give me here on a platter the head of John the Baptist.

(JMT): And she, at the instigation of her mother, said, "Give me John the Baptist's head this moment on a dish."

(WNT): So she, instigated by her mother, said, "Give me here on a dish the head of John the Baptist."

(Comp): Moffat brings out the sense of the Greek word translated "here" in the Authorized Version. It conveys the sense of *immediacy*.

Vincent writes: "IN A CHARGER. The Revisers cannot be defended in their retention of this thoroughly obsolete word. A *charge* is originally a *burden*; and a *charger* something *loaded*. Hence, a *dish*. Wycliffe, *dish*. Tyn-dale, *platter*."

Matthew 14:9

(A.V.): And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

(SNT): And it troubled the king: nevertheless, on ac-

count of the oath, and the guests, he commanded that it should be given her.

(NNT): And the king was sorry; but on account of his oaths, and of those at table with him, he ordered it to be given,

(JMT): The king was sorry, but for the sake of his oath and his guests he ordered it to be given her;

(WNT): The king was deeply vexed, yet because of his repeated oath and of the guests at his table he ordered it to be given her.

(Comp): We add Morrison's remark on the expression *oath's sake*: "NEVERTHELESS, FOR THE OATHS' SAKE: It should be *oaths'*, not *oath's*, which is a printer's or editor's error. The word is plural in the original; and there is no apostrophe at all in the primary edition of 1611, or in the succeeding folios of 1613, 1617, 1634, 1640. The clause stands thus, *for the oathes sake*. Blayney in his corrected edition of 1769 has the incorrect apostrophe, *oath's*. It would appear that Herod had repeated his oath; perhaps, in the exuberance of his enthusiasm, he had re-repeated it."

Matthew 14:10

(A.V.): And he sent, and beheaded John in the prison.

(SNT): And he sent and cut off the head of John in the prison.

(NNT): and sent and beheaded John in the prison.

(JMT): he sent and had John beheaded in the prison,

(WNT): and he sent and beheaded John in the prison.

- (Comp): Josephus, a Jewish historian of Jesus' time, writes of Herodias: "She was a woman full of ambition and envy, having a mighty influence on Herod, and able to persuade him to things he was not at all inclined to."

Matthew 14:11

- (A.V.): And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.
- (SNT): And the head was brought in a dish and given to the girl; and she brought it to her mother.
- (NNT): And his head was brought on a platter, and given to the damsel; and she brought it to her mother.
- (JMT): his head was brought on a dish and given to the girl, and she took it to her mother.
- (WNT): The head was brought on a dish and given to the young girl, and she took it to her mother.
- (Comp): The word "damsel" is in the Greek, diminutive *little girl*.

Matthew 14:12

- (A.V.): And his disciples came and took up the body, and buried it, and went and told Jesus.
- (SNT): And his disciples came and bore away the corpse, and buried [it]; and they went and informed Jesus.
- (NNT): And his disciples came and took up the body, and buried it, and went and told Jesus.
- (JMT): His disciples came and removed the corpse

and buried him; then they went and reported it to Jesus.

(WNT): Then John's disciples went and removed the body and buried it, and came and informed Jesus. (*Notes: "It," literally 'him,' according to the best MSS. In Mark the pronoun is neuter.*)

(Comp): Meyer writes: "The *disciples*, to be near their master, had remained somewhere in the neighborhood of the prison, probably in the town of Machaerus itself."

Matthew 14:13

(A.V.): When Jesus heard *of it*, he departed thence by ship into a desert place apart; and when the people had heard *thereof*, they followed him on foot out of the cities.

(SNT): And Jesus, when he had heard [it], retired alone, in a ship, to a desert place. And when the multitudes heard [of it], they followed him by dry land from the cities.

(NNT): When Jesus heard of it, he withdrew thence in a boat into a desert place apart; and the multitudes hearing of it followed him on foot from the cities.

(JMT): When Jesus heard it he withdrew by boat to a desert place in private; but the crowds heard of it and followed him on foot from the towns.

(WNT): Upon receiving these tidings, Jesus went away by boat to an uninhabited and secluded district; but the people heard of it and followed Him in crowds from the towns by land.

(Comp): Vincent writes: "ON FOOT. Revised ver-

sion, *by land* in margin, which is better; for the contrast is between Jesus' journey *by ship* and that of the multitude *by land*."

Matthew 14:14

- (A.V.): And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
- (SNT): And when Jesus disembarked, he saw great multitudes; and he had compassion on them, and healed their sick.
- (NNT): And when he came forth he saw a great multitude; and he was moved with compassion for them, and healed their sick.
- (JMT): So when he disembarked he saw a large crowd, and out of pity for them he healed their sick folk.
- (WNT): So Jesus went out and saw an immense multitude and felt compassion for them, and cured those of them who were out of health. (*Notes: "Went out;" Jesus seems to have retired to meditate in perfect solitude (near Bethsaida Julias, Luke 9:10), and then to have been called by His disciples to see the vast concourse of people who were coming to listen to His teaching and obtain relief for the afflicted among them. Some however suppose that 'went out' means 'landed from the boat,' and that the crowds were already assembled on the shore. Some undoubtedly had run on ahead (Mark 6:32), but the majority appear to have followed Him (verse 13 and Luke 9:11), and to have kept on coming all day in increasing numbers.*)
- (Comp): The Greek word rendered *compassion* conveys the additional sense of *tender* compassion.

Matthew 14:15

- (A.V.): And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
- (SNT): And when it was evening, his disciples came to him, and said to him: This is a desert place, and the time is gone; send away the throngs of people, that they may go to the villages, and buy themselves food.
- (NNT): And when it was evening, the disciples came to him, saying, This is a desert place, and it is now late; send the multitudes away therefore, that they may go to the villages and buy themselves victuals.
- (JMT): When evening fell, the disciples came up to him and said, "It is a desert place and the day is now gone; send off the crowds to buy food for themselves in the villages."
- (WNT): But when evening was come, the disciples came to Him and said, "This is an uninhabited place, and the best of the day is now gone; send the people away to go into the villages and buy something to eat." (*Notes: "Evening;" literally 'a late' hour. The time referred to is probably that of offering the evening sacrifice, about 3 p. m. The feeding of the multitude would then be 'between the two evenings.'*)
- (Comp): We quote from Morrison: "BUT WHEN THE EVENING WAS COMING ON: The early evening began about the ninth hour of the day, which corresponds to about three

o'clock in the afternoon. 'The Hebrews,' says Dr. Robinson, 'reckoned two evenings, namely, the first from the ninth hour, or about three o'clock, until sunset; the other from *sunset onward.*' "

Matthew 14:16

- (A.V.): But Jesus said unto them, They need not depart; give ye them to eat.
- (SNT): But he said to them: It is not necessary for them to go; give ye them to eat.
- (NNT): But he said to them, They need not go away; do ye give them food.
- (JMT): Jesus said to them, "They do not need to go away; give them some food yourselves."
- (WNT): "They need not go away," replied Jesus; "you yourselves must give them something to eat."
- (Comp): Vincent makes an interesting point: "DESERT. In the Greek order standing first as emphatic. The dominant thought of the disciples is *remoteness* from supplies of food. The first meaning of the word is *solitary*; from which develops the idea of *void, bereft, barren*. Both meanings may well be included here. Note the two points of emphasis. The disciples say, *Barren is the place*. Christ answers, *No need have they to go away*. "GIVE. The disciples had said, 'Send them away to buy for themselves.' Christ replies, *Give ye.*"

Matthew 14:17

- (A.V.): And they say unto him, We have here but five loaves, and two fishes.

(SNT): And they said to him: We have nothing here but five cakes and two fishes.

(NNT): And they say to him, We have here only five loaves, and two fishes.

(JMT): They said, "We have only five loaves with us and two fish."

(WNT): "We have nothing here," they said, "but five loaves and a couple of fish."

(Comp): William Bruce writes: "The bread and fish signify the spiritual food, consisting of good and truth, which sustains the soul. They here signify the remains of goodness and truth; and the miracle, with all the particulars connected with it, contains a most beautiful description of the way in which these are brought out, and increased, and appropriated, so as to make them the elements of the spiritual body—of the life and character."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 14:17. ^{my}

Matthew 14:18

(A.V.): He said, Bring them hither to me.

(SNT): Jesus said to them: Bring them here to me.

(NNT): He said, Bring them hither to me.

(JMT): He said, "Bring them here to me."

(WNT): "Bring them here to me," He said,

(Comp): And to think that this command has been relegated to a mere historic incident, rather than

recognizing it as the rule whereby supply is demonstrated!

Matthew 14:19

- (A.V.): And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.
- (SNT): And he commanded the multitudes to recline on the ground: and he took the five cakes and two fishes, and he looked towards heaven, and blessed, and brake, and gave to his disciples; and the disciples placed before the multitudes.
- (NNT): And bidding the multitudes to lie down on the grass, he took the five loaves and the two fishes, and, looking up to heaven, he blessed; and having broken the loaves he gave them to his disciples, and the disciples to the multitudes.
- (JMT): Then he ordered the crowds to recline on the grass, and after taking the five loaves and the two fish he looked up to heaven, blessed them, and after breaking the loaves handed them to the disciples, and the disciples handed them to the crowds.
- (WNT): and He told all the people to sit down on the grass. Then He took the five loaves and the two fish, and after looking up to heaven and blessing them, He broke up the loaves and gave them to the disciples, and the disciples distributed them to the people.
- (Comp): The literal sense of the Greek expression rendered *He blessed* is *He gave praise*.

Lange writes: "According to Jewish custom, at the commencement of every meal the head of the house gave thanks while he broke bread. This prayer was called 'a blessing'."

Matthew 14:20

- (A.V.): And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.
- (SNT): And they all ate, and were satisfied: and they took up the broken remains, twelve full baskets. (*Notes: "satisfied," or as the Syriac gives, 'filled.'*)
- (NNT): And they all ate, and were filled. And they took up of the fragments that remained, twelve baskets full.
- (JMT): They all ate and had enough; besides, they picked up the fragments left over and filled twelve baskets with them.
- (WNT): So all ate, and were fully satisfied. The broken portions that remained over they gathered up, filling twelve baskets. (*Notes: "Broken portions," Those into which the Lord had broken the loaves; not mere scraps and crumbs.*)
- (Comp): Vincent writes of these baskets: "These were small hand-baskets, specially provided for the Jews to carry levitically clean food while traveling in Samaria or other heathen districts. The word for *basket* used in relating the feeding of the *four* thousand is, a *large provision-basket* or *hamper*, of the kind used for letting Paul down over the wall at Damascus (Acts 9:25)."

Matthew 14:21

- (A.V.): And they that had eaten were about five thousand men, beside women and children.
- (SNT): And the men who had eaten were five thousand, besides the women and children.
(Notes: "*besides*," or as the Syriac gives, '*aside from*.)
- (NNT): And they who ate were about five thousand men, besides women and children.
- (JMT): The men who ate numbered about five thousand, apart from the women and children.
- (WNT): Those who had eaten were about 5,000 adult men, without reckoning women and children.
- (Comp): Ellicott writes: "BESIDE WOMEN AND CHILDREN.—St. Matthew is the only Evangelist who mentions their presence, but all the four use the word which emphasises the fact that all the five thousand were *men*. As the crowd had come in many cases from considerable distances, the women and children were probably few in number, were grouped together by themselves and were not counted, so that the round number dwelt in men's minds without reference to them."

Matthew 14:22

- (A.V.): And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.
- (SNT): And immediately he constrained his disciples to embark in a ship, and to go before him to

the other side, while he sent away the multitudes.

(NNT): And he constrained the disciples to get into the boat, and to go before him to the other side, while he sent the multitudes away.

(JMT): Then he made the disciples embark in the boat and cross before him to the other side, while he dismissed the crowds;

(WNT): Immediately afterwards He made the disciples go on board the boat and cross to the opposite shore, leaving Him to dismiss the people.

(Comp): The word "constrained" reveals so graphically the tender reluctance of his disciples to leave the scene of such a demonstration. With them a different hunger had been satiated, a gleam of reality had broken down the gossamer shadow of belief, and they had hardly re-adjusted themselves to the new and brighter vision.

Matthew 14:23

(A.V.): And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

(SNT): And when he had sent the multitudes away, he ascended a mountain alone to pray. And when it was dark, he was there alone.

(NNT): And when he had sent the multitudes away, he went up into the mountain apart to pray. And when evening came, he was there alone.

(JMT): after he had dismissed the crowds he went up

the hill by himself to pray. When evening came he was there alone,

(WNT): When He had done this, He climbed the hill to pray in solitude. Night came on, and he was there alone. (*Notes: "Night;" literally 'a late' hour, the same word as in verse 15.*)

(Comp): If ever the busy student or teacher needed reassurance as to the advisability of turning from incessant demands to the important task of restoring his own thought through uninterrupted contemplation and study—this text should and does fulfill just such a real service. Jesus frequently—almost daily we are lead to believe—left his disciples to themselves while he turned, with that absolute consecration of thought so characteristic of him, to Mind to refill his wondrous storehouse, that he might the better serve mankind in their ever recurring demands for spiritual assistance.

Matthew 14:24

(A.V.): But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

(SNT): And the ship was distant from land many furlongs: meanwhile it was much tossed by the waves; for the wind was adverse to it.

(NNT): But the boat was now in the midst of the lake, tossed by the waves; for the wind was contrary.

(JMT): but the boat was now in the middle of the sea, buffeted by the waves (for the wind was against them).

- (WNT): Meanwhile the boat was far out on the Lake, buffeted and tossed by the waves, the wind being adverse. (*Notes: "Far out on the Lake;" literally 'in the middle of the sea.' V. L. 'was many furlongs from land.'*)
- (Comp): The Greek word rendered "tossed" is translated—*plagued*. This lends itself better to scientific application.

Matthew 14:25

- (A.V.): And in the fourth watch of the night Jesus went unto them, walking on the sea.
- (SNT): And in the fourth watch of the night, Jesus came up to them, walking upon the waters.
- (NNT): And in the fourth watch of the night, he went to them, walking on the lake.
- (JMT): In the fourth watch of the night he went to them, walking on the sea,
- (WNT): but towards daybreak He went to them, walking over the waves. (*Notes: "Towards daybreak;" literally 'in the fourth watch of the night.'*)
- (Comp): Ellicott writes: "IN THE FOURTH WATCH OF THE NIGHT.—The Jews, since their conquest by Pompeius, had adopted the Roman division of the night into four watches, and this was accordingly between 3 a.m. and 6 a.m. in the dimness of the early dawn."

That we may more fully appreciate this demonstration of Jesus, John tells us that Jesus had walked a little over four and one-half miles on the sea—a rather startling picture of the power and possibilities of divine law

understood. Peter began to sink after but a few moments.

Matthew 14:26

- (A.V.): And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.
- (SNT): And his disciples saw him as he walked upon the waters, and they were perturbed; and they said, What we see is a spectre: and they cried out through fear.
- (NNT): And seeing him walking on the lake, they were dismayed, saying, It is a spectre; and they cried out for fear.
- (JMT): but when the disciples saw him walking on the sea they were terrified: "It is a ghost," they said and shrieked for fear.
- (WNT): When the disciples saw Him walking on the waves, they were greatly alarmed. "It is a spirit," they exclaimed, and they cried out with terror.
- (Comp): This text recalls the expression of Job: "Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up:" (4:14, 15.)

Matthew 14:27

- (A.V.): But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
- (SNT): But Jesus immediately spoke to them, and said: Have courage: it is I; be not afraid.

(NNT): But he immediately spoke to them, saying, Be of good cheer, it is I; be not afraid.

(JMT): Then Jesus spoke to them at once; "Courage," he said, "it is I, have no fear."

(WNT): But instantly Jesus spoke to them, and said, "There is no danger; it is I; do not be afraid."
(Notes: "It is I," literally 'I am,' as in John 8:58.)

(Comp): William Bruce writes: "The Lord's night upon the mountain prepared for the deliverance he was now about to afford his suffering and terrified disciples; for it is when the truth has been exalted in the inner man, and more fully united with its own good, that it can descend into the outer man, and first walk in safety and majesty upon its turbulent waters, and then hush the wind into silence, and the waves into profound repose. How assuring and comforting in the midst of the storm must be the voice of one who has so often helped us hitherto, our confidence in whom has grown out of our experience! And even when the eye, as the emblem of the intellect, may be deceived, as was Mary Magdalene's, yet the ear no sooner hears the familiar voice than recognition, with all its joy, ensues. 'It is I: be not afraid,' is sufficient to cheer the heart in its deepest despondency, as must have been the experience of the disciples."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 14:27.

Matthew 14:28

- (A.V.): And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
- (SNT): Cephas replied, and said to him: My Lord, if it be thou, bid me come to thee on the waters.
(Notes: "*Cephas*," or as the Greek gives, '*Peter*.')
- (NNT): And Peter answering him said, Lord, if it be thou, bid me come to thee on the water.
- (JMT): Peter answered him, "Lord, if it is really you, order me to come to you on the water."
- (WNT): "Master," answered Peter, "if it is you, bid me come to you upon the water."
- (Comp): Again we quote from Bruce: "Peter represented faith, or that reception of the truth which makes the Lord the object of faith. When that disciple said, 'If it be thou, bid me come unto thee on the water,' he wished to do naturally what we, through faith, desire to do spiritually in corresponding circumstances. When the truth is revealed to us through the affection of truth, our intellectual zeal is excited to attempt what we are not always able, because not prepared, to perform—to come to the Lord on the water—without reflecting sufficiently whether our faith is strong enough to support us on its troubled waves, and enable us to make our way to the Lord through the angry element that he, in his strength, is able to tread upon."

Matthew 14:29

- (A.V.): And he said, Come. And when Peter was

come down out of the ship, he walked on the water, to go to Jesus.

(SNT): And Jesus said to him, Come. And Cephas descended from the ship, and walked upon the waters to go to Jesus.

(NNT): And he said, Come. And Peter, coming down from the boat, walked on the water, and came to Jesus.

(JMT): He said, "Come." Then Peter got out of the boat and walked over the water on his way to Jesus;

(WNT): "Come," said Jesus. Then Peter climbed down from the boat and walked upon the water to go to Him. (*Notes: "To go;" V. L. 'and went.'*)

(Comp): Barnes is rather severe on Peter: "Here is an instance of the characteristic ardour and rashness of Peter. He had less real faith than he supposed: more ardour than his faith would justify: rash, headlong, and incautious, really attached to Jesus; but still easily daunted, and prone to fall. He was afraid therefore when in danger, and sinking, cried again for help."

Matthew 14:30

(A.V.): But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

(SNT): But when he saw the wind to be violent, he was afraid, and began to sink. And he raised his voice, and said: My Lord, rescue me.

(NNT): But seeing the wind, he was afraid; and be-

ginning to sink, he cried out, saying, Lord, save me!

(JMT): but when he saw the strength of the wind he was afraid and began to sink. "Lord," he shouted, "save me."

(WNT): But when he felt the wind he grew frightened, and beginning to sink he cried out, "Master, save me." (*Notes: "Felt;" literally 'saw.' "The wind;" V. L. 'how strong the wind was.' "Grew frightened;" Although he was a fisherman and a swimmer (John 21:7).)*

(Comp): The Christian fathers thoroughly appreciated the significance of this text. They realized that it spoke to them of a vital fact, namely, that we experienced whatever we were conscious of—whether the spiritual idea in all its peace and power, or the on-coming waves of foaming hate and will, rushing toward us blue-green in its envy.

Matthew 14:31

(A.V.): And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

(SNT): And immediately our Lord reached forth his hand, and caught him, and said to him: O small in faith, why didst thou distrust!

(NNT): And Jesus immediately stretched out his hand, and took hold of him, and said to him, Thou of little faith, why didst thou doubt?

(JMT): Jesus at once stretched his hand out and caught him, saying, "How little you trust me! Why did you doubt?"

(WNT): Instantly Jesus stretched out His hand and caught hold of him, saying to him, "O little faith, why did you doubt?"

(Comp): The Greek verb translated *doubt* means literally *to turn irresolutely in two directions*—from the spiritual idea to its counterfeit.

The words of Isaiah are applicable: "Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy spirit within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?" (63:11, 12.)

Matthew 14:32

(A.V.): And when they were come into the ship, the wind ceased.

(SNT): And as they entered the ship, the wind subsided.

(NNT): And when they had got into the boat, the wind ceased.

(JMT): When they got into the boat the wind dropped,

(WNT): So they climbed into the boat, and the wind lulled;

(Comp): It was David who said: "He maketh the storm a calm, so that the waves thereof are still." (Psalms 107:29.)

Matthew 14:33

(A.V.): Then they that were in the ship came and

worshipped him, saying, Of a truth thou art the Son of God.

(SNT): And they that were in the ship, came and worshipped him, and said: Truly thou art the Son of God!

(NNT): And they that were in the boat fell down before him, saying, Truly thou art the Son of God.

(JMT): and the men in the boat worshipped him, saying, "You are certainly God's Son."

(WNT): and the men on board fell down before him and said, "You are indeed God's Son."

(Comp): John adds, in his record of this event, the demonstration which Jesus made over distance: "Then they willingly received him into the ship: and immediately the ship was at the land whither they went." (John 6:21.)

Matthew 14:34

(A.V.): And when they were gone over, they came into the land of Gennesaret.

(SNT): And they rowed on, and came to the land of Gennesaret.

(NNT): And crossing over, they came to land, to Gennesaret.

(JMT): On crossing over they came to land at Gennesaret.

(WNT): When they had quite crossed over, they put ashore at Gennesaret;

(Comp): Ellicott writes: "THEY CAME INTO THE LAND OF GENNESARET.—The name,

possibly a corruption of the older Chinneroth (Num. xxxiv. 11; Josh. xi. 2; xii. 3), belonged to the western shore of the lake to which it gave one of its titles, and included Capernaum, to which, as we learn from John vi. 17, 24, the disciples were steering. The region was one of singular fertility (the name has been explained as meaning the 'Garden of Sharon'), and was then one of the most populous districts of Palestine."

Matthew 14:35

- (A.V.): And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;
- (SNT): And the men of that place knew him: and they sent to all the villages around them; and they brought to him all that were very sick;
- (NNT): And the men of that place, when they saw who he was, sent out into all that country round, and brought to him all the diseased,
- (JMT): The men of that place recognized him and sent all over the surrounding country, bringing him all who were ill
- (WNT): and the men of the place, recognizing Him, sent word into all the country round. So they brought all the sick to Him,
- (Comp): Morrison reviews the text thus: "AND WHEN THE MEN OF THAT PLACE RECOGNIZED HIM THEY SENT INTO ALL THAT NEIGHBOURHOOD, AND BROUGHT TO HIM ALL THAT WERE

DISEASED: Or, as the Rheims version gives it, *all that were ill at ease*. To be *dis-eased*, is just to be *ill at ease*, or *unwell*."

Matthew 14:36

- (A.V.): And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.
- (SNT): and they entreated of him, that they might touch at least the extremity of his garment. And they who touched, were healed.
- (NNT): and besought him that they might only touch the fringe of his garment; and as many as touched were made well.
- (JMT): and begging him to let them touch the mere tassel of his robe—and all who touched it got perfectly well.
- (WNT): and they entreated Him that they might but touch the tassel of His outer garment; and all who did so were restored to perfect health.
- (Comp): We close with Chrysostom's remark: "But we have not a hem or a garment only of Christ, but have even His body, that we may eat thereof. If then they who touched the hem of His garment derived so much virtue therefrom, much more they that shall receive Himself whole."

CHAPTER XV.

Matthew 15:1

- (A.V.): Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
- (SNT): Then came to Jesus Pharisees and Scribes that were from Jerusalem, and said:
- (NNT): Then came to Jesus Pharisees and scribes from Jerusalem, saying,
- (JMT): Then Pharisees and scribes from Jerusalem came to Jesus, saying,
- (WNT): Then there came to Jesus a party of Pharisees and Scribes from Jerusalem, who inquired,
- (Comp): Lange tells us that: "The persecution at Jerusalem originated with the Pharisees, the scribes having given it a proper legal form in the shape of a deputation from the synagogue. The deputation represented the whole body of the Pharisees and scribes in Jerusalem."

Matthew 15:2

- (A.V.): Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- (SNT): Why do thy disciples transgress the tradition of the elders, and wash not their hands when they eat bread?
- (NNT): Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
- (JMT): "Why do your disciples transgress the tradi-

tion of the elders? They do not wash their hands when they take their food."

(WNT): "Why do your disciples transgress the tradition of the Elders by not washing their hands before meals?" (Notes: "*Before meals;*" literally '*whenever they eat bread.*')"

(Comp): The Pharisees attached greater importance to the oral instruction (called *cabala*) than to the written law—that instruction for which they claimed Deuteronomy 4:14 as foundation: "And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." The tradition regarding the "washing of hands" rested upon a strained interpretation of Leviticus 15:11: "And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even."

Matthew 15:3

(A.V.): But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

also transgress the commandment of God, on

(SNT): Jesus replied and said to them: Why do ye account of your tradition?

(NNT): But he answered and said to them, Why do ye too transgress the commandment of God for the sake of your tradition?

(JMT): He replied, "And why do you transgress the command of God with your traditions?"

(WNT): "Why do you, too," He retorted, "transgress God's commands for the sake of your tradition? (*Notes: "For the sake of;" i. e., 'in order to honour.'* "Your tradition;" Yours, not God's.)

(Comp): Vincent remarks: "ALSO. The significance of this little word must not be overlooked. Christ admits that the disciples had transgressed a *human* injunction, but adds, 'Ye *also* transgress, and in a much greater way'."

Matthew 15:4

(A.V.): For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

(SNT): For God hath said: Honor thy father, and thy mother; and he that revileth his father or his mother, shall be put to death. (*Notes: "death," or as the Syriac gives, 'to die shall die.'*)

(NNT): For God commanded, saying, "Honor thy father and thy mother;" and, "He that curseth father or mother, let him surely die."

(JMT): God enjoined, *Honour your father and mother*, and, *He who curses his father or mother is to suffer death*.

(WNT): For God said, 'HONOUR THY FATHER AND THY MOTHER;' and 'LET HIM WHO REVILES FATHER OR MOTHER BE CERTAINLY PUT TO DEATH;' (*Notes: "Reviles;" Or 'curses.' "Be certainly put to death;" literally 'die by death.' Or, as in Mark 7:10, 'die the death'; or 'die by the hand of justice.'*)

(Comp): Jesus now refers to two Old Testament commandments: "Honour thy father and thy

mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (Exodus 20:12, 17.)

Matthew 15:5

- (A.V.): But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;
- (SNT): But ye say: Whosoever shall say to a father or to a mother, Be that my offering, by which ye get profit from me: then he must not honor his father or his mother. (*Notes: "then," or as the Syriac gives, 'and.' "Honor," i. e., 'by kind offices.'*)
- (NNT): But ye say, Whoever shall say to his father or his mother, Whatever thou mightst receive in aid from me is a gift [to God], he shall not honor his father or his mother.
- (JMT): But you say, whoever tells his father or mother, 'This money might have been at your service but it is dedicated to God,' need not honour his father or mother.
- (WNT): but you—this is what you say: 'If a man says to his father or mother, That is consecrated, whatever it is, which otherwise you should have received for me—he shall be absolved from honouring his father'; (*Notes: "Consecrated," literally 'a gift that is a sacrifice to God. See Mark 7:11, n. The first clause is by some assigned to*

the Pharisees, as completing their sentence: and so in the Resultant Greek Testament. But, after all, "the Pharisees were too shrewd to say that" (Wordsworth) in barefaced opposition to God's command. It is better to supply words to add to verse 5 (Cp. Luke 13:9, n.); "that is an exceptional case," or, as in the A V., "he shall be free," or with Luther "he acts rightly" (der thut wohl). "His father;" V. L. adds 'or his mother.'

- (Comp): Lange explains: "If a person *merely pronounced* the word 'Corban' over any possession or property, it was irrevocably dedicated to the temple. Thus it became a kind of interdict. 'But ye say, or make the tradition, Whosoever shall say to his father, or his mother, It is a gift! that with which thou mightest be assisted by me', . . . Here Jesus breaks off and allows His opponents to state their own conclusion, which was as follows: 'he is free of his duty as a child'."

Matthew 15:6

- (A.V.): And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.
- (SNT): And [thus] ye make void the word of God, for the sake of your tradition.
- (NNT): Thus have ye made void the law of God for the sake of your tradition.
- (JMT): So you have repealed the law of God to suit your own tradition.
- (WNT): and so you have abrogated God's word for the

sake of your tradition. (*Notes: "Word;" V. L. reads 'law.'*)

(Comp): The expression *have made of none effect* implies in the Greek *deprived of authority*.

Matthew 15:7

(A.V.): *Ye hypocrites, well did Esaias prophesy of you, saying,*

(SNT): *Ye hypocrites, well did the prophet Isaiah prophesy of you, and say:*

(NNT): *Hypocrites! well did Isaiah prophesy concerning you, saying,*

(JMT): *You hypocrites! Isaiah made a grand prophecy about you when he said,*

(WNT): *Hypocrites! well did Isaiah prophesy of you,*

(Comp): Barnes declares: "Hypocrisy is the concealment of some base principle under the pretence of religion. Never was there a clearer instance of it than this—an attempt to get rid of the duty of providing for needy parents under an appearance of piety towards God."

Matthew 15:8

(A.V.): *This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.*

(SNT): *This people honoreth me with the lips, but their heart is far from me.*

(NNT): *"This people honoreth me with their lips, but their heart is far from me.*

(JMT): *This people honours me with their lips, but their heart is far away from me:*

(WNT): "THIS IS A PEOPLE WHO HONOUR ME WITH THEIR LIPS, WHILE THEIR HEART IS FAR AWAY FROM ME;

(Comp): Jesus quotes Isaiah 29:13: "Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:"

Matthew 15:9

(A.V.): But in vain they do worship me, teaching *for* doctrines the commandments of men.

(SNT): And in vain they pay me homage, while they teach doctrines that are the precepts of men.

(NNT): But in vain do they worship me, teaching as doctrines the commandments of men."

(JMT): *vain is their worship of me, for the doctrines they teach are but human precepts."*

(WNT): BUT IT IS IN VAIN THEY WORSHIP ME, WHILE THEY LAY DOWN PRECEPTS WHICH ARE MERE HUMAN RULES'."

(Comp): Ellicott writes of this quotation: "TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN.—Neither word is quite adequately rendered. The 'doctrines' are not articles of faith, propositions to be believed, but precepts which were taught as binding. The 'commandments' are single, special rules as contrasted with the divine 'commandment,' which was exceedingly broad."

Matthew 15:10

- (A.V.): And he called the multitude, and said unto them, Hear, and understand:
- (SNT): And he called the multitudes, and said to them, Hear and understand.
- (NNT): And calling the multitude, he said to them, Hear, and understand.
- (JMT): Then he called the crowd and said to them, "Listen, understand this:
- (WNT): Then, when He had called the people to Him, Jesus said, "Hear and understand.
- (Comp): This text recalls Isaiah's lines: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David." (55:3.)

Matthew 15:11

- (A.V.): Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
- (SNT): Not that which entereth the mouth, defileth a man; but that which proceedeth from the mouth, that defileth a man.
- (NNT): Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
- (JMT): it is not what enters a man's mouth that defiles him, what defiles a man is what comes out of his mouth."
- (WNT): It is not what goes into a man's mouth that

defiles him; but it is what comes out of his mouth—that defiles a man.” (*Notes: “Defiles;” literally ‘makes common.’*)

- (Comp): We quote Ellicott’s comment: “NOT THAT WHICH GOETH INTO THE MOUTH.—Up to this time the question had been debated indirectly. The scribes had been convicted of unfitness to speak with authority on moral questions. Now a great broad principle is asserted, which not only cut at the root of Pharisaism, but, in its ultimate tendency, swept away the whole Levitical system of ceremonial purity—the distinction between clean and unclean meats and the like. It went, as the amazement of the disciples showed, far beyond their grasp as yet.”

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 15:11.

Matthew 15:12

- (A.V.): Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?
- (SNT): Then came his disciples, and said to him: Knowest thou, that the Pharisees were offended when they heard that speech?
- (NNT): Then come the disciples, and say to him, Dost thou know that the Pharisees were offended, when they heard that saying?
- (JMT): Then the disciples came up and said to him,

“Do you know that the Pharisees have taken offence at what they hear you say?”

(WNT): Then His disciples came and said to Him, “Do you know that the Pharisees were greatly shocked when they heard those words?”
(Notes: “Shocked;” *As when in walking one strikes one’s foot violently against some obstacle.*)

(Comp): Morrison writes: “The ‘saying’ proved a *stumbling-block* to them. They were *scan-dalized* by it, as the Rheims version has it, or *sclaundrid*, as Wycliffe has it; both translations being but attempted Anglicizing of the Greek term. It is a term that presents a complicated picture; and cannot be reproduced, to a nicety, in English. Here its meaning is somewhat corresponding to our idiomatic expression, *they could not get over it*. The ‘saying’ which they could not get over, but on which they struck, and stumbled, and got caught and hurt and irritated, is not so much, we should suppose, the withering and irresistible retort contained in verses 3-9, as the condensed apophthegm which, when turning aside from the Pharisees, He addressed to the multitude, verse 11. The Pharisees, though not directly addressed, stood by, and heard the utterance, and determined to find heresy in it.”

Matthew 15:13

(A.V.): But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

(SNT): And he replied, and said to them: Every plant, which my Father who is in heaven hath not

planted, shall be eradicated. (*Notes: "plant," or as the Syriac gives, 'planting.'*)

(NNT): But he answered and said, Every plant which my heavenly Father did not plant will be rooted up.

(JMT): He replied, "Any plant that my heavenly Father has not planted will be rooted up.

(WNT): "Every plant," He replied, "which my Heavenly Father has not planted will be rooted up.

(Comp): Ellicott comments thus on the text: "The disciples could hardly fail to connect the words with the parable which they had heard so lately. The system and the men that they had been taught to regard as pre-eminently religious were, after all, in their Master's judgment, as the tares and not as the wheat (xiii. 37, 38). So far as they were a sect or party, His Father had not planted them. They, too, were left, according to the teaching of that parable, to grow until the harvest, but their end was sure—they should be 'rooted out'."

Matthew 15:14

(A.V.): Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

(SNT): Let them alone: they are blind leaders of the blind. And if a blind man leadeth one blind, they will both fall into the ditch.

(NNT): Let them alone; they are blind leaders of the blind. And if the blind lead the blind, both will fall into a ditch.

(JMT): Let them alone; they are blind guides of the blind, and if one blind man leads another, both of them will fall into a pit."

(WNT): Leave them alone. They are blind guides of the blind; and if a blind man leads a blind man, both will fall into some pit." (*Notes: "Of the blind;" V. L. omits these words. "Pit;" Or 'hole.' Cp. 12:11, where the same word is used.*)

(Comp): It was Hosea who wrote: "Ephraim is joined to idols: let him alone." (4:17.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 15:14. ²²²⁻¹

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 15:14. ⁶⁶⁻²

Matthew 15:15

(A.V.): Then answered Peter and said unto him, Declare unto us this parable.

(SNT): And Simon Cephas answered and said to him: My Lord, explain to us this similitude. (*Notes: "Cephas," or as the Syriac gives, Greek 'Peter.' "Similitudes," or as the Syriac gives, 'parable.'*)

(NNT): And Peter answering said to him, Explain to us that dark saying.

(JMT): Peter answered, "Explain this parable to us at any rate."

(WNT): "Explain to us this figurative language," said Peter.

(Comp): We quote from Barnes: "To us, now, it is

plain: to the disciples, just coming out of Judaism, who had been taught by Jewish teachers, the doctrine of Jesus was obscure. Mark says that the disciples asked him. The question was put by Peter in the name of the disciples."

This hunger was voiced once before: "The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law." (Deuteronomy 29:29.)

Matthew 15:16

(A.V.): And Jesus said, Are ye also yet without understanding?

(SNT): And he said to them: Are ye also, up to this time, without understanding?

(NNT): And he said, Are ye too still without discernment?

(JMT): He said, "And are you totally ignorant?"

(WNT): "Are even you," He answered, "still without intelligence?"

(Comp): John A. Broadus writes: "YET. The Greek has a strong word, not elsewhere used in the New Testament, but which in later Greek has *even yet* as a well-established meaning; 'even yet,' after all the instruction you have received. He had not given any instruction that we know of on this particular subject, but his teachings in Chapter 5 and Chapter 13, and his general influence, ought to have prepared them to take spiritual views of things."

Matthew 15:17

- (A.V.): Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
- (SNT): Know ye not, that whatever entereth the mouth, passeth into the belly, and from there is ejected by purgation?
- (NNT): Do ye not understand, that whatever entereth the mouth goeth into the stomach, and is cast out into the drain?
- (JMT): Do you not see how all that enters the mouth passes into the belly and is then thrown out into the drain,
- (WNT): Do you not understand that whatever enters the mouth passes into the stomach and is afterwards ejected from the body?
- (Comp): A certain Persian translator renders the text thus: "Whatsoever enters into the mouth goes downward, and falls upon the ground."

Matthew 15:18

- (A.V.): But those things which proceed out of the mouth come forth from the heart; and they defile the man.
- (SNT): But that which proceedeth from the mouth, cometh from the heart: and that is what defileth a man.
- (NNT): But the things which proceed from the mouth come out of the heart; and these defile a man.
- (JMT): while what comes out of the mouth comes from the heart—and that is what defiles a man.

(WNT): But the things that come out of the mouth proceed from the heart, and it is these that defile the man.

(Comp): William Bruce writes: "The mouth is the thought, and the things that proceed out of the thought are the things that defile the man. It is not their being *in* the heart, nor even their coming *out* of the heart, that defiles the man; but their coming into act out of the heart, with the consent of the understanding, that defiles the man."

Matthew 15:19

(A.V.): For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

(SNT): For, from the heart proceed evil thoughts, adultery, murder, whoredom, theft, false testimony, reviling.

(NNT): For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimony, blasphemies.

(JMT): For out of the heart come evil designs, murder, adultery, sexual vice, stealing, false witness, and slander.

(WNT): For out of the heart proceed wicked thoughts, murder, adultery, fornication, theft, perjury, impiety of speech. (*Notes: "Thoughts;" Or, 'reasonings.'*)

(Comp): In Genesis we read: "And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually." (6:5.)

Solomon declared: "Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord." (6:14.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 15:19. 1007

Matthew 15:20

- (A.V.): These are *the things* which defile a man; but to eat with unwashed hands defileth not a man.
- (SNT): These are the things that defile a man. But if a man eat while his hands are unwashed, he is not defiled.
- (NNT): These are the things which defile a man; but to eat with unwashed hands defileth not a man.
- (JMT): That is what defiles a man; a man is not defiled by eating with hands unwashed!"
- (WNT): These are the things which defile the man; but eating with unwashed hands does not defile."
- (Comp): We add Morrison's comment: "TO EAT WITH UNWASHED HANDS DEFILETH NOT A MAN; Literally, *the man*. The man's real manhood is not defiled, or *defouled*, as Wycliffe has it. He is not morally defiled; and more particularly if the uncleanness referred to be merely conventional, imaginary, ceremonial. It would of course be an unfavourable omen of a man's moral state, if, when the opportunity of washing was afforded, he yet preferred to eat with uncleanly hands. There are filaments of connection be-

tween the outward and the inward in this matter. And there is some foundation for one of Whitefield's favourite sayings to his but their coming into action out of the heart, humbler converts, *cleanliness is next to godliness.*"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 15:20.

Matthew 15:21

- (A.V.): Then Jesus went thence, and departed into the coasts of Tyre and Sidon.
- (SNT): And Jesus departed from there, and went to the confines of Tyre and Sidon.
- (NNT): And Jesus, going from thence, withdrew to the parts of Tyre and Sidon.
- (JMT): Going away from there Jesus withdrew to the district of Tyre and Sidon.
- (WNT): Leaving that place, Jesus withdrew into the vicinity of Tyre and Sidon.
- (Comp): Lange writes: "The representatives of the Pharisees and scribes at Jerusalem had not merely accused the Lord of transgressing the traditions, but also indirectly declared Him defiled, or profane, because in the circle of His disciples He had omitted the washing of hands. To this charge Jesus had replied, by convincing them of their own moral defilement, contracted by their words and thoughts. The which, of course, implied that Jesus was now interview had ended in their taking offence,

to be formally accused of heresy. Accordingly, as previously in Judea, so now in Galilee, He could no longer show Himself openly without being exposed to their murderous plans. But His decease was to be accomplished at Jerusalem. Hence He WITHDREW from Galilee."

Matthew 15:22

- (A.V.): And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.
- (SNT): And lo, a woman, a Canaanitess from those confines, came forth, calling out and saying: Compassionate me, my Lord, thou son of David: my daughter is grievously distressed by a demon.
- (NNT): And, lo! a woman of Canaan came out from those borders, and cried out, saying, Have compassion on me, Lord, Son of David! My daughter is grievously afflicted with a demon.
- (JMT): And a woman of Canaan came out of these parts and wailed, "Have pity on me, Lord, O Son of David! My daughter is cruelly possessed by a daemon."
- (WNT): Here a Canaanitish woman of the district came out and persistently cried out, "Sir, Son of David, pity me; my daughter is cruelly harassed by a demon." (*Notes: "Persistently cried;" Or the tense (imperfect) may mean 'began to cry out to Him,' as in Mark 3:8.*)
- (Comp): The Greek form of *cried* implies a loud im-

portunate cry—which more clearly reveals the severe sympathetic mesmerism under which she labored.

Matthew 15:23

- (A.V.): But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
- (SNT): But he answered her not a word. And his disciples came and requested of him, and said: Send her away, for she crieth after us.
- (NNT): But he did not answer her a word. And his disciples came and besought him, saying, Send her away, for she is crying out after us.
- (JMT): But he made no answer to her. Then his disciples came up and pressed him, saying, "Send her away, she is wailing behind us."
- (WNT): But He answered her not a word. Then the disciples interposed, and begged Him, saying, "Send her away because she keeps crying behind us."
- (Comp): Vincent writes: "SEND HER AWAY. With her request granted; for, as Bengel exquisitely remarks, 'Thus Christ was accustomed to send away'."

Matthew 15:24

- (A.V.): But he answered and said, I am not sent but unto the lost sheep of the house of Israel.
- (SNT): But he answered and said to them: I am not sent, except to the sheep that have strayed from the house of Israel.

- (NNT): But he answered and said, I was not sent except to the lost sheep of the house of Israel.
- (JMT): He replied, "It was only to the lost sheep of the house of Israel that I was sent."
- (WNT): "I have only been sent to the lost sheep of the house of Israel," He replied. (*Notes: "Lost sheep;" Or, as we should say, 'lapsed masses.' On account of the limitations divinely imposed upon Him at His first Coming, our Lord doubtless felt a real difficulty in helping this Gentile woman. He did not invent difficulties, in order to test and increase her faith!—Ed.*)
- (Comp): Isaiah writes of the "lost sheep of Israel": "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." (53:6.)

Matthew 15:25

- (A.V.): Then came she and worshipped him, saying, Lord, help me.
- (SNT): And she came, and worshipped him, and said: Help me, my Lord.
- (NNT): Then she came and fell down before him, saying, Lord, help me!
- (JMT): But she came and knelt before him, saying, "Lord, do help me."
- (WNT): Then she came and threw herself at His feet and entreated Him "Oh Sir, help me," she said. (*Notes: "Came;" into the house. "Threw herself at His feet;" The tense (imperfect) indicates that she remained there.*)
- (Comp): By this mother's importunate attitude one is

reminded of Jacob's famous reply to the angel:
 "And he said, Let me go, for the day breaketh.
 And he said, I will not let thee go, except thou
 bless me." (Genesis 32:26.)

Matthew 15:26

- (A.V.): But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.
- (SNT): Jesus said to her: It is not proper, to take the bread of the children and throw it to the dogs.
- (NNT): But he answering said, It is not allowable to take the children's bread, and throw it to the little dogs.
- (JMT): He replied, "It is not fair to take the children's bread and throw it to the dogs."
- (WNT): "It is not right," He said, "to take the children's bread and throw it to the dogs."
(Notes: "Dogs;" literally 'puppies,' or 'whelps' (McClellan). Dogs are not domesticated animals in Palestine. Puppies are often cared for and petted while still young, especially by the children, but when full grown they are driven away to herd with their savage congeners, which are so serious a nuisance and terror in most Eastern cities.)
- (Comp): Ellicott writes: "TO CAST IT TO DOGS. The word used was diminutive in its form, and as such pointed not to the wild, unclean beasts that haunt the streets of an Eastern city, but to the tamer animals that were bred in the house, and kept as pets.

The answer has, even taking this into account, a somewhat harsh sound, but it did not go beyond the language with which the woman must have been familiar, and it was probably but a

common proverb, like our 'Charity begins at home,' indicating the line of demarcation which gave a priority to the claims of the family of Israel to those of strangers."

Matthew 15:27

- (A.V.): And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
- (SNT): And she said, Even so, my Lord; yet the dogs eat of the fragments that fall from the tables of their masters, and live.
- (NNT): And she said, Yea, Lord; for the little dogs eat of the crumbs which fall from the table of their masters.
- (JMT): "No, sir," she said, "but even the dogs eat the crumbs that fall from their master's table."
- (WNT): "Be it so, Sir," she said, "for even the dogs eat the scraps which fall from their masters' tables." (*Notes: "Be it so;" Namely, that the Gentiles resemble the dogs. "For;" The rendering 'yet' is wholly unauthorized. She means that if we are like the dogs that very fact constitutes our claim. "Masters';" Or 'owners'.*)
- (Comp): We quote Ellicott's remark: "TRUTH, LORD: YET THE DOGS EAT OF THE CRUMBS. The insertion of the conjunction 'for' in the Greek gives it a force which it is hard to reproduce in English, 'Yet grant what I ask, for the dogs under the table. . . .' The woman catches at the form which had softened the usual word of scorn, and presses the privilege which it implied. She did not

ask that the 'children' might be deprived of any fragment of their portion; but taking her place, contentedly, among the 'dogs,' she could still claim Him as her Master, and ask for the 'crumbs' of His mercy."

Matthew 15:28

- (A.V.): Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
- (SNT): Then Jesus said to her: O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was cured from that hour.
- (NNT): Then Jesus answering said to her, O woman, great is thy faith; be it done to thee even as thou wilt. And her daughter was cured from that hour.
- (JMT): At that Jesus replied, "O woman, you have great faith; your prayer is granted as you wish." And from that hour her daughter was cured.
- (WNT): "O woman," replied Jesus, "great is your faith; be it done to you as you desire." And from that moment her daughter was restored to health.
- (Comp): David's words found their fulfilment in this demonstration: "The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them." (Psalms 145:18, 19.)

Matthew 15:29

- (A.V.): And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
- (SNT): And Jesus departed from there, and came to the side of the sea of Galilee; and he ascended a mountain, and sat there.
- (NNT): And departing thence, Jesus came near the lake of Galilee; and going up the mountain, he sat down there.
- (JMT): Then Jesus removed from that country and went along the sea of Galilee; he went up the hillside and sat there.
- (WNT): Again, moving thence, Jesus went along by the Lake of Galilee; and ascending the hill, He sat down there. (*Notes: "Sat down," The tense (imperfect) implies 'and continues sitting': or 'took up His abode.'*)
- (Comp): The Greek word translated *from thence* should be rendered *further on*.

Matthew 15:30

- (A.V.): And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
- (SNT): And great multitudes came to him; and with them were the lame, and the blind, and the dumb, and the maimed, and many others: and they laid them at the feet of Jesus, and he healed them.
- (NNT): And great multitudes came to him, having

with them those who were lame, blind, dumb, maimed, and many others; and they laid them down at his feet, and he healed them;

(JMT): And large crowds came to him bringing the lame, and the blind, the dumb, the maimed, and many others; they laid them at his feet, and he healed them.

(WNT): Soon great crowds came to Him, bringing with them those who were crippled in feet or hands, blind or dumb, and many besides, and they hastened to lay them at His feet. And He cured them, (*Notes: "Dumb;" Or 'deaf-mutes.'*)

(Comp): Morrison declares: "None of the cases were outside the sweep of His power. Neither were they outside the sweep of His benevolence."

Matthew 15:31

(A.V.): Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

(SNT): So that the multitudes were amazed, when they saw the dumb speaking, and the maimed made whole, and the lame walking, and the blind seeing: and they praised the God of Israel.

(NNT): so that the multitude wondered, when they saw the dumb speaking, the maimed sound, and the lame walking, and the blind seeing; and they gave glory to the God of Israel.

(JMT): This made the crowd wonder, to see dumb people speaking, the lame walking, and the blind seeing.

- (WNT): so that the people were amazed to see the dumb speaking, the maimed with their hands perfect, the lame walking, and the blind seeing; and they gave the glory to the God of Israel. (*Notes: "The maimed with their hands perfect;" V. L. omits these words.*)
- (Comp): In the words of Isaiah: "They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea."
(24:14.)

Matthew 15:32

- (A.V.): Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
- (SNT): Then Jesus called his disciples, and said to them: I pity this multitude; for lo, these three days they have continued with me, and they have nothing to eat: and I am unwilling to send them away fasting, lest they faint by the way.
- (NNT): And Jesus having called his disciples to him, said, I have compassion on the multitude, because they have remained with me now three days, and have nothing to eat; and I am not willing to send them away fasting, lest they faint on the road.
- (JMT): Then Jesus called his disciples and said, "I am sorry for the crowd; they have been three days with me now, and they have nothing to eat. I will not send them away starving, in case they faint on the road."

(WNT): But Jesus called His disciples to Him and said, "My heart yearns over this mass of people, for it is now the third day that they have been with me and they have nothing to eat. I am unwilling to send them away hungry, lest they should faint on the road." (*Notes: "The third day," literally 'three days.' According to English idiom 'two days' would probably express the true sense, the time indicated being one full day and some fraction of the day preceding and of the day following.*)

(Comp): The Greek term translated *faint* means literally to *be unstrung*.

Matthew 15:33

(A.V.): And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

(SNT): His disciples say to him: Whence can we get bread in the wilderness, to satisfy all this multitude?

(NNT): And the disciples say to him, Whence should we have so many loaves in a wilderness, as to fill so great a multitude?

(JMT): The disciples said to him, "Where are we to get loaves enough in a desert to satisfy such a crowd?"

(WNT): "Where can we," asked the disciples, "get bread enough in this remote place to satisfy so vast a multitude?"

(Comp): A similar instance arose during Moses' administration: "And Moses said, The people, among whom *I am*, are six hundred thousand

footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not."
(Numbers 11:21-23.)

Matthew 15:34

- (A.V.): And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
- (SNT): Jesus said to them, How many loaves have ye? They said to him, Seven, and a few little fishes.
- (NNT): And Jesus saith to them, How many loaves have ye? And they said, Seven, and a few small fishes.
- (JMT): Jesus said to them, "How many loaves have you got?" They said, "Seven, and some little fish."
- (WNT): "How many loaves have you?" Jesus asked. "Seven," they said, "and a few small fish."
- (Comp): It is interesting to note how the disciples endeavored to emphasize to Jesus their sense of lack. This they did in their use of a diminutive Greek word rendered "*little* fishes."

Matthew 15:35

- (A.V.): And he commanded the multitude to sit down on the ground.

- (SNT): And he commanded the multitude to recline on the ground.
- (NNT): And bidding the multitude to lie down on the ground,
- (JMT): So he ordered the crowd to recline on the ground.
- (WNT): So he bade all the people sit down on the ground,
- (Comp): Vincent writes: "ON THE GROUND. On the occasion of feeding the five thousand, the multitude sat down on *the grass*. It was then the month of flowers. On the present occasion, several weeks later, the grass would be burnt up, so that they would sit on the ground."

Matthew 15:36

- (A.V.): And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.
- (SNT): And he took the seven loaves and the fishes, and gave thanks, and brake, and gave to his disciples; and the disciples gave to the multitudes.
(Notes: "loaves," or as the Syriac gives, 'breads.')
- (NNT): he took the seven loaves and the fishes, and gave thanks, and broke, and gave them to the disciples, and the disciples to the multitudes.
- (JMT): He took the seven loaves and the fish and after giving thanks he broke them and gave them to the disciples, and the disciples to the crowds.

(WNT): and He took the seven loaves and the fish, and after giving thanks He broke them up and then distributed them to the disciples, and they to the people.

(Comp): We quote from Vincent: "GAVE THANKS. According to the Jewish ordinance, the head of the house was to speak the blessing only if he himself shared in the meal; yet if they who sat down to it were not merely guests, but his children or his household, then he might speak it, even if he himself did not partake."

Matthew 15:37

(A.V.): And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

(SNT): And they all ate, and were satisfied. And they took up the remains of fragments, seven full baskets.

(NNT): And they all ate, and were filled; and they took up of the fragments that remained, seven baskets full.

(JMT): So the people all ate and were satisfied, and they picked up the fragments left over and filled seven large baskets with them.

(WNT): And they all ate and were satisfied. The broken portions that remained over they took up—seven full hampers. (*Notes: "Hampers;" Or 'store-baskets,' or (Westcott) 'frails.' Except in connection with this miracle, the word is only found in Acts 9:25. The baskets used in feeding the 5,000 were hand-baskets.*)

(Comp): It was Solomon who said: "The righteous eat-

eth to the satisfying of his soul:" (Proverbs 13:25.)

Matthew 15:38

- (A.V.): And they that did eat were four thousand men, beside women and children.
- (SNT): And they that had eaten were four thousand men, besides women and children.
- (NNT): And they who ate were four thousand men, besides children and women.
- (JMT): The men who ate numbered four thousand, apart from the children and the women.
- (WNT): Those who ate were 4,000 adult men, without reckoning women and children.
- (Comp): Clarke writes: "Let the poor learn from these miracles to trust in God for support."

Matthew 15:39

- (A.V.): And he sent away the multitude, and took ship, and came into the coasts of Magdala.
- (SNT): And when he had sent away the multitudes, he took ship, and came to the coasts of Magdala.
- (NNT): Then he sent away the multitudes, and went on board the boat, and came into the borders of Magadan.
- (JMT): Then he sent the crowd away, got into the boat and went to the territory of Magadan.
- (WNT): He then dismissed the people, went on board the boat, and came into the district of Magadan.

(Comp): Meyer writes: "The village of *Magdala* is not to be regarded as situated on the east, but on the west side of the lake, where now stands the Mohammedan village of *Mejdel*. This situation likewise corresponds with Mark vii. 21."

CHAPTER XVI.

Matthew 16:1

- (A.V.): The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.
- (SNT): And Pharisees and Sadducees came near, tempting him, and asking him to show them a sign from heaven.
- (NNT): And the Pharisees and Sadducees came to try him, and asked him to show them a sign from heaven.
- (JMT): Now the Pharisees and Sadducees came up and, in order to tempt him, asked him to show them a Sign from heaven.
- (WNT): Here the Pharisees and Sadducees came to Him; and, to make trial of Him, they asked Him to show them a sign in the sky.
- (Comp): Meyer writes: "Not a duplicate of the incident recorded in xii. 38, *but a second demand for a sign*, and that *from heaven*, in which respect it is distinguished from the first. Although the Pharisees and Sadducees were at variance in their dogmas, yet they conspired together against the Christ: they seek a sign from heaven, for they thought that the signs upon the earth were from demoniac power and in Beelzebub. In the unbelieving hostility with which they are animated, they demand of Him the very highest sign which the Messiah would be expected to give, intending thereby to have Him put to the test, but thinking, all

the time, that it would be beyond His power to comply with their demand."

Matthew 16:2

- (A.V.): He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red.
- (SNT): But he answered, and said to them: When it is evening ye say, *It will be fair weather*; for the heavens are red. (*Notes: "heavens," or as the Syriac gives, 'the heaven is.'*)
- (NNT): And he answering said to them, When it is evening, ye say, *Fair weather!* for the sky is red. (*Notes: The words "When it is evening," et seq., to the end of ver. 3, are inclosed in brackets by Tischendorf.*)
- (JMT): He replied, (*Notes: Three uncials (CDW) of the fifth century and several versions, including the Latin and the Syriac (Vulgate), together with the Diatessaron, insert at the beginning of this answer the following: "When evening comes, you say, 'It will be fine,' for the sky is red; in the morning you say, 'It will be stormy to-day,' for the sky is red and cloudy. You know how to distinguish the look of the sky, but you cannot read the signs of the times." The majority of the uncials, with the Old Syriac and Origen, rightly omit the passage as irrelevant to the original text.*)
- (WNT): He replied, "In the evening you say, 'It will be fine weather, for the sky is red';
- (Comp): From Lange we quote: "We would suggest that the Lord attached a symbolical meaning to what He said about the signs of the weather. The red at even of the Old Testament betokened fair weather at hand. Similarly, the

red sky at the commencement of the New Testament indicated the storm about to descend upon Israel. But they were incapable of understanding either one or other of these signs."

Matthew 16:3

- (A.V.): And in the morning, *It will* be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?
- (SNT): And in the morning ye say, There will be a storm to-day; for the heavens are sadly red. Ye hypocrites, ye are intelligent to discover the aspect of the heavens, but the signs of this time ye have no skill to discern.
- (NNT): And in the morning, A storm to-day! for the sky is red and lowering. Ye know how to judge of the face of the sky, and can ye not discern the signs of the times?
- (JMT): See Note to verse 2.
- (WNT): and in the morning, 'It will be rough weather to-day, for the sky is red and murky.' You learn how to distinguish the aspect of the heavens, but the signs of the times you cannot.
- (Comp): We conclude with Lange's comment: "But undoubtedly these signs of the times depended mainly on their own relationship and conduct toward the Lord, which really constituted the contrast between this evening and morning. Accordingly, we might apply the redness of the sky at evening to the activity of Christ, and the red and lowering sky in the morning to

His sufferings on the cross. This would strictly accord with His sign of the prophet Jonah. Besides, the reply of Jesus also involved the rebuke, that their views of the sign from heaven were entirely carnal and sensuous, applying only to the clouds and the outward sky; while the true sign from heaven consisted in the spiritual indications of the times."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 16:3.²⁶⁵⁻²¹₅₀₉₋₃₁

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 16:3.

Matthew 16:4

- (A.V.): A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.
- (SNT): A wicked and adulterous generation asketh for a sign; but no sign shall be given it, but the sign of the prophet Jonah. And he left them, and departed.
- (NNT): A wicked and adulterous generation seeketh after a sign; and no sign will be given to it, but the sign of Jonah. And he left them and went away.
- (JMT): "It is an evil and disloyal generation that craves a Sign, and no Sign shall be given to

it except the sign of Jonah." Then he left them and went away.

(WNT): A wicked and faithless generation are eager for a sign; but none shall be given to them except the sign of Jonah." And He left them and went away.

(Comp): Clarke declares: "Our blessed Lord had already wrought miracles sufficient to demonstrate both his divine mission and his divinity; only *one* was farther necessary to take away the scandal of his cross and death, to fulfil the Scriptures, and to establish the Christian religion; and that was, his *resurrection from the dead*, which, he here states, was typified in the case of *Jonah*."

Matthew 16:5

(A.V.): And when his disciples were come to the other side, they had forgotten to take bread.

(SNT): And when his disciples had come to the farther shore, they had forgotten to take bread with them.

(NNT): And the disciples having come to the other side, had forgotten to take bread.

(JMT): When the disciples reached the opposite side, they found they had forgotten to bring any bread.

(WNT): When the disciples arrived at the other side of the Lake, they found that they had forgotten to bring any bread; (*Notes: "Of the Lake;" Not in the Greek. "Had forgotten;" They made this discovery before they left the boat (Mark 8:14).)*

(Comp): Mark records that they had but "one loaf" with them.

Matthew 16:6

(A.V.): Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

(SNT): And he said to them: Take heed, and beware of the leaven of the Pharisees and the Sadducees.

(NNT): And Jesus said to them, Take heed, and beware of the leaven of the Pharisees and Sadducees.

(JMT): Jesus said to them, "See and beware of the leaven of the Pharisees and Sadducees."

(WNT): and when Jesus said to them, "See to it: beware of the yeast of the Pharisees and Sadducees," (Notes: "Yeast;" Or 'leaven,' 'barm'.)

(Comp): Morrison, in his comment, appreciates to some degree the nature of the malpractice of which Jesus was warning his disciples: "His solicitude was stirred in reference to His disciples, in view of the insidious character of the Pharisees and Sadducees, and the subtle way in which they attempted to get their principles introduced into ingenuous minds. The shadow of His disagreeable encounter with them, as recorded in verses 1-4, is still resting on His spirit. He speaks of their *leaven*, for He was thinking of the strangely insinuating and assimilative influence which they were capable of exerting upon simple and unsophisticated minds."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 16:6. *missis*

Matthew 16:7

- (A.V.): And they reasoned among themselves, saying, *It is* because we have taken no bread.
- (SNT): And they reasoned among themselves, and said [it was] because they had taken no bread.
- (NNT): And they reasoned among themselves, saying, It is because we took no bread.
- (JMT): They argued among themselves, "But we have not brought any bread!"
- (WNT): they reasoned among themselves, saying, "It is because we have not brought any bread."
(Notes: "*It is because;*" Or these words may be omitted, as in the R. V.)
- (Comp): Cook writes: "The disciples seem to have understood our Lord's words as a caution concerning the kind of bread they were to purchase to satisfy their present need. The Pharisees laid down distinctions concerning the kind of leaven that might be used in making bread. The disciples interpreted our Lord's words as a caution against procuring bread from His enemies."

Matthew 16:8

- (A.V.): *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

- (SNT): But Jesus knew [it] and said to them: O ye small in faith! why reason ye among yourselves because ye have taken no bread?
- (NNT): And Jesus knowing it, said, Why are ye reasoning among yourselves, ye of little faith, because ye took no bread?
- (JMT): When Jesus noted this he said, "How little trust you have in me! Why all this talk, because you have brought no bread?"
- (WNT): Jesus perceived this and said, "Why are you reasoning among yourselves, you men of little faith, because you have no bread? (Notes: "You have," V. L. 'you have taken.')
- (Comp): Morrison explains: "WHICH WHEN JESUS PERCEIVED: Or, more literally, and as Dr. Daniel Scott gives it, *which Jesus knowing*. The original does not imply that it was only after a while that Jesus came to the knowledge of what the disciples were saying to one another. Sir John Cheke puts it thus, *Jesus knowing this*. If we could have said *knewing*, the most literal translation would have been, *But Jesus knewing*, the act of intuitive knowledge being represented as completed before the act of speaking commenced."

Matthew 16:9

- (A.V.): Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- (SNT): Have ye not yet understood? Do ye not remember the five loaves and the five thousand, and the many baskets ye took up?

(NNT): Do ye not yet understand, nor remember the five loaves of the five thousand, and how many baskets ye took up?

(JMT): Do you not understand even yet? Do you not remember the five loaves of the five thousand and how many baskets you took up?

(WNT): Do you not yet understand? nor even remember the 5,000 and the five loaves, and how many basketfuls you carried away,

(Comp): It seems incredible that the memory of Jesus' wonderful demonstration should have been so quickly blotted out—the demonstration which rewarded the service of each disciple with a basket for his own needs.

Matthew 16:10

(A.V.): Neither the seven loaves of the four thousand, and how many baskets ye took up?

(SNT): Nor the seven loaves and the four thousand, and the many baskets ye took up?

(NNT): Nor the seven loaves of the four thousand, and how many baskets ye took up?

(JMT): And the seven loaves of the four thousand and how many large baskets you took up?

(WNT): nor the 4,000 and the seven loaves, and how many hampers you carried away?

(Comp): This demonstration is recorded by Matthew in chapter 14, verses 34-38.

Matthew 16:11

(A.V.): How is it that ye do not understand that I spake *it* not to you concerning bread, that ye

should beware of the leaven of the Pharisees and of the Sadducees?

(SNT): How is it that ye do not understand that it was not concerning bread that I spoke to you; but that ye should beware of the leaven of the Pharisees and of the Sadducees?

(NNT): How is it that ye do not understand, that I spoke not to you of loaves? But [I said] Beware of the leaven of the Pharisees and Sadducees.

(JMT): Why do you not see that I was not speaking to you about bread? No, beware of the leaven of the Pharisees and Sadducees."

(WNT): How is it you do not understand that it was not about bread that I spoke to you? But beware of the yeast of the Pharisees and Sadducees."

(Comp): David refers to this blindness of mortal mind when he says: "Understand, ye brutish among the people: and ye fools, when will ye be wise?" (Psalms 94:8.)

Matthew 16:12

(A.V.): Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

(SNT): Then understood they, that he did not bid them beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

(NNT): Then they understood, that he did not bid

them beware of the leaven of the Pharisees and Sadducees, but of the teaching of the Pharisees and Sadducees.

(JMT): Then they realized that what he told them to beware of was not leaven but the teaching of the Pharisees and Sadducees.

(WNT): Then they perceived that He had not warned them against bread-yeast, but against the teaching of the Pharisees and Sadducees.

(Comp): Morrison writes: "THEN COMPREHENDED THEY THAT HE DID NOT BID THEM BEWARE OF THE LEAVEN OF THE LOAVES, BUT that He bade them beware OF THE DOCTRINE OF THE PHARISEES AND SADDUCEES: Tischendorf, unduly swayed by a few ancient authorities, leaves out, in his seventh and eighth editions, the words *of the loaves*. We cannot doubt, however, that they were in the evangelist's text. They are supported both by external authority and by internal verisimilitude. The word *doctrine* means *teaching*, as indeed Wycliffe translates it, *techynge*."

Matthew 16:13

(A.V.): When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

(SNT): And when Jesus came into the region of Caesarea Philippi, he questioned his disciples, and said: What do men say concerning me, that I the Son of man, am?

(NNT): And Jesus, having come into the region of Caesarea Philippi, asked his disciples, saying, Who do men say that the Son of man is?

(JMT): Now when Jesus came to the district of Caesarea Philippi he asked his disciples, "Who do people say the Son of man is?"

(WNT): When He arrived in the neighbourhood of Caesarea Philippi, Jesus questioned His disciples. "Who do people say that the Son of Man is?" He asked. (*Notes: "Questioned;" Repeatedly. "Say that the Son of Man is;" V. L. 'say that I the Son of Man am.'*)

(Comp): One ancient version translates the text thus: "Who do men say that I am? The Son of Man?"

See Concordance to Science and Health, with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 16:13. ¹³⁶⁷

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 16:13.

Matthew 16:14

(A.V.): And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

(SNT): And they said: Some say that [thou art] John the Baptizer; but others, Elijah; and others, Jeremiah, or one of the prophets.

(NNT): And they said, Some, John the Baptist; but some, Elijah; and others, Jeremiah, or one of the prophets.

(JMT): They told him, "Some say John the Baptist,
• others Elijah, others Jeremiah or one of the prophets."

(WNT): "Some say John the Baptist," they replied; "others Elijah; others Jeremiah or one of the Prophets."

(Comp): Herod undoubtedly circulated the first reply here given—John the Baptist. A misapplication of Malachi 4:5 lead to the second—Elias: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:"

Jeremias (or Jeremiah) had long been considered the leader of the prophets, and this accounts for his name being quoted.

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 606, Matthew 16:14. ¹³⁶⁻¹⁴

Matthew 16:15

(A.V.): He saith unto them, But whom say ye that I am?

(SNT): He said to them: But, who do ye yourselves say that I am?

(NNT): He saith to them, But who do ye say that I am?

(JMT): He said to them, "And who do you say I am?"

(WNT): "But you, who do you say that I am?" He asked again.

(Comp): Ellicott writes: "WHOM SAY YE?—The pronoun is doubly emphasised in the Greek, 'But ye—whom say ye.....?' The question is, as has been said, parallel in tone, though

not in form, to that of John vi. 67. Had they still a distinct faith of their own? or were they, too, falling back into these popular surmises?"

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 16:15. 187-9

Matthew 16:16

(A.V.): And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.

(SNT): Simon Cephas answered and said: Thou art the Messiah, the Son of the living God. (Notes: "Cephas," or as the Greek gives, 'Simon Peter'.)

(NNT): And Simon Peter answering said, Thou art the Christ, the Son of the living God.

(JMT): So Simon Peter replied, "You are the Christ, the Son of the living God."

(WNT): "You," replied Simon Peter, "are the Christ, the Son of the ever-living God." (Notes: 'Simon Peter;' Now, as frequently, the mouth of the Apostle (Chrysostom). "Ever-living;" literally 'living'.)

(Comp): Vincent makes a vital point: "THOU ART THE CHRIST. Note the emphatic and definite force of the article in Peter's confession, and also the emphatic position of the pronoun: 'Thou art the anointed, the Son of the God, the living'."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 16:16. 187-17

Matthew 16:17

- (A.V.): And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.
- (SNT): Jesus answered, and said to him: Blessed art thou, Simon son of Jonas; for flesh and blood have not revealed [it] to thee, but my Father who is in heaven.
- (NNT): And Jesus answering said to him, Blessed art thou, Simon, son of Jonah; for flesh and blood did not reveal it to thee, but my Father who is in heaven.
- (JMT): Jesus answered him, "You are a blessed man, Simon Bar-jona, for it was my Father in heaven, not flesh and blood, that revealed this to you.
- (WNT): "Blessed are you, Simon Bar-Jonah," said Jesus; "for mere human nature has not revealed this to you, but my Father in Heaven. (*Notes: "Mere human nature;" Neither your own nor any one else's. Literally 'flesh and blood.'*)
- (Comp): It was Isaiah who voice this thought: "And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*." (40:5.)
See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 16:17. ¹³⁷⁻²²

Matthew 16:18

- (A.V.): And I say also unto thee, That thou art Peter,

and upon this rock I will build my church;
and the gates of hell shall not prevail against it.

(SNT): Also I say to thee, that thou art Cephas: and upon this rock, I will build my church: and the gates of death shall not triumph over it. (*Notes: "rock," i. e., 'a rock.' "Death," or as the Syriac gives, 'the grave.'*)

(NNT): And I on my part say to thee, that thou art Peter, a rock, and on this rock will I build my church, and the gates of the underworld shall not prevail against it.

(JMT): Now I tell you, Peter is your name and on this rock I will build my church; the powers of Hades shall not succeed against it.

(WNT): And I declare to you that you are Peter, and that upon this Rock I will build my Church, and the might of Hades shall not triumph over it. (*Notes: "Peter..Rock;" In the Greek 'Petros' and 'Petra.' In Classical Greek these signify 'stone' and 'rock' respectively. But the latter, being feminine, would be manifestly unsuitable as the name of a man. "Might," literally 'gates.' Cp. the expression "The Ottoman Porte." The Jews regarded Sheol, or Hades, as the place where all the dead upon their departure from this world were imprisoned for a time. But so far as His real saints are concerned Christ has abolished this Intermediate State. Not for a single moment do the prison gates of Hades detain them, at death, from entering the very Presence of God.*)

(Comp): Vincent writes: "THOU ART PETER. Christ responds to Peter's emphatic *thou* with another, equally emphatic. Peter says, '*Thou art the Christ.*' Christ replies, '*Thou art*

Peter.' CHURCH, to *call* or *summon*. This is the first occurrence of this word in the New Testament. Originally *an assembly of citizens, regularly summoned*. GATES OF HELL. Revised Version, *Hades*. Hades was originally the name of the god who presided over the realm of the dead—Pluto or Dis. Hence the phrase, *house of Hades*. It is derived from *a*, *not*, and, *to see*; and signifies, therefore, the *invisible land*, the realm of shadow. It is the place to which all who depart this life descend, without reference to their moral character."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 16:18. ¹³⁷⁻²

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 16:18. ¹⁴¹⁻⁸

Matthew 16:19

(A.V.): And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

(SNT): To thee will I give the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven; and whatever thou shalt unbind on earth, shall be unbound in heaven.

(NNT): I will give thee the keys of the kingdom of

heaven; and whatever thou shalt bind on earth will be bound in heaven; and whatever thou shalt loose on earth will be loosed in heaven.

(JMT): I will give you the keys of the Realm of heaven; whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven."

(WNT): I will give you the keys of the Kingdom of the Heavens; and whatever you bind on earth shall remain bound in Heaven, and whatever you loose on earth shall remain loosed in Heaven." (Notes: "You," Peter. In John 20:23 the pronoun is plural.)

(Comp): *Binding and loosing* means literally *forbidding and allowing*—words with a definite meta-physical import.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 16:19. ^{no 32}

Matthew 16:20

(A.V.): Then charged he his disciples that they should tell no man that he was Jesus the Christ.

(SNT): Then he enjoined on his disciples, that they should tell no man that he was the Messiah.

(NNT): Then he charged the disciples to tell no one that he was the Christ.

(JMT): Then he forbade the disciples to tell anyone he was the Christ.

(WNT): Then He urged His disciples to tell no one that He was the Christ.

(Comp): We quote Morrison's comment: "Our Saviour knew that the people, in their present state of mind, would be apt to act precipitately, and most unwisely, and suicidally. They were not as yet sufficiently prepared to understand what it was that the Christ had to do, and in what way it was that He would establish the kingdom of heaven."

Matthew 16:21

(A.V.): From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

(SNT): And from that time Jesus began to show to his disciples, that he was to go up to Jerusalem, and to suffer much from the Elders, and from the chief priests and Scribes, and be killed, and on the third day arise.

(NNT): From that time Jesus began to show to his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be put to death, and rise again on the third day.

(JMT): From that time Jesus began to show his disciples that he had to leave for Jerusalem and endure great suffering at the hands of the elders and high priests and scribes, and be killed and raised on the third day.

(WNT): From this time Jesus began to explain to His disciples that He must go to Jerusalem, and suffer much cruelty from the Elders and the

High Priests and the Scribes, and be put to death, and on the third day be raised to life again. (*Notes: "Jesus:" V. L. 'Jesus Christ.' "Must;" According to God's appointment. "Be raised to life;" Or 'awake.'*)

- (Comp): Vincent says that the expression ELDERS AND CHIEF PRIESTS AND SCRIBES was: "A circumstantial way of designating the *Sanhedrim*, or supreme council of the Jewish nation."

Matthew 16:22

- (A.V.): Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
- (SNT): And Cephas took him, and began to rebuke him; and he said: Far be it from thee, my Lord, that this should be to thee. (*Notes: "Cephas," or as the Syriac gives, 'Peter.'*)
- (NNT): Then Peter, taking him aside, began to rebuke him, saying, Be it far from thee, Lord! This shall not be to thee.
- (JMT): Peter took him and began to reprove him for it; "God forbid, Lord," he said, "This must not be."
- (WNT): Then Peter took Him aside and began taking Him to task. "Master," he said, "God forbid; this will not be your lot." (*Notes: "Took Him aside and," literally 'having taken Him to him.' "God forbid;" literally (The Lord be) 'merciful to you.' "Will not;" Or 'shall not,' for there is no difference in the Greek—if we may suppose the forward and energetic Peter to assume on this occasion a tone of authority towards his Master.)*

(Comp): Meyer writes: "*After he had taken Him to himself*, (compare xvii. 1,) that is, had taken Him aside to speak to Him privately. The very common interpretation: he took Him *by the hand*, imports what does not belong to the passage, for Jesus did not allow him to proceed further with his remonstrances, which had commenced with the words immediately following. Peter was startled; nothing, in fact, could have formed a more decided contrast to *the* Messianic conception on which his confession seemed to have been based, than the idea of a Messiah suffering and dying like a malefactor."

Matthew 16:23

- (A.V.): But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.
- (SNT): But he turned, and said to Cephas: Get thee behind me, Satan: Thou art a stumbling-block to me; for thou thinkest not the things of God, but the things of men.
- (NNT): But he turned and said to Peter, Get thee behind me, Satan! thou art my stumbling-block; for thy thoughts are not on the things of God, but on those of men.
- (JMT): But he turned and said to Peter, "Get behind me, you Satan! You are a hindrance to me! Your outlook is not God's but man's."
- (WNT): But he turned and said to Peter, "Get behind me, Adversary; you are a hindrance to me, be-

cause your thoughts are not God's thoughts, but men's." (Notes: "*Adversary*;" literally '*Satan*,' a Hebrew word signifying '*Adversary*.' Peter, as a Jew, would at once understand the meaning. "*Hindrance*;" *Stumbling-block in my way*.)

(Comp): Vincent adds: "OFFENCE. Revised Version, better, *stumbling-block*. See on verse 29. Not, *thou art offensive*, but *thou art in my way*. Dr. Morrison, 'Thou art not, as before, a noble block, lying in its right position as a massive foundation-stone. On the contrary, thou art like a stone quite out of its proper place, and lying right across the road in which I must go—lying as a stone of stumbling'."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 16:23.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 16:23.

Matthew 16:24

(A.V.): Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

(SNT): Then said Jesus to his disciples: If any one desireth to come after me, let him deny himself; and let him bear his cross, and come after me.

(NNT): Then Jesus said to his disciples, If any one

chooseth to come after me, let him deny himself, and take up his cross, and follow me.

(JMT): Then Jesus said to his disciples, "If anyone wishes to come after me, let him deny himself, take up his cross, and so follow me;

(WNT): Then Jesus said to His disciples, "If any one desires to follow me, let him renounce self and take up his cross, and so be my follower.

(Comp): Lange writes: "The expression DENY HIMSELF forms a solemn prophetic contrast to Peter's later denial of his Lord. TAKING UP THE CROSS was a proverbial expression; but in this connection referred to readiness to endure even the most painful and ignominious death in following Christ. At the same time, it also alluded to the Lord's crucifixion, and may be taken as a typical expression for the later death on the cross of Peter himself.

"Here, as at an earlier period of His history, when the first signs of persecution and of popular defection appeared, the Lord left it to the free choice of His disciples whether or not they would continue to follow Him."

Matthew 16:25

(A.V.): For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

(SNT): For, whoever chooseth to preserve his life, shall lose it; and whoever will lose his life for my sake, shall find it. (*Notes: "Life," or as the Syriac gives, 'to keep his soul alive.'*)

- (NNT): For whoever chooseth to save his life will lose it; and whoever shall lose his life for my sake will find it.
- (JMT): for whoever wants to save his life will lose it, and whoever loses his life for my sake will find it.
- (WNT): For whoever desires to save his life shall lose it, and whoever loses his life for my sake shall find it. (*Notes: "Life;" Or 'soul.' "Shall;" Or 'will.'*)
- (Comp): Morrison declares: "The loss of what is finite will thus be the gain of what is infinite."

Matthew 16:26

- (A.V.): For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
- (SNT): For what will it profit a man, if he shall gain the whole world, and shall lose his soul? Or what will a man give in exchange for his soul?
- (NNT): For what will a man be profited, if he gain the whole world, and forfeit his life? or what shall a man give as an exchange for his life?
- (JMT): What profit will it be if a man gains the whole world and forfeits his own soul? What will a man offer as an equivalent for his soul?
- (WNT): Why, what benefit will it be to a man if he gains the whole world but forfeits his life? Or what shall a man give to buy back his life? (*Notes: "To buy back his life;" After he has lost it, having paid it as the penalty of his misdeeds.*)

- (Comp): As Vincent says of the words GAIN and LOSS: "Note that both words are in the past (aorist) tense: '*if he may have gained or lost.*' The Lord looks back to the details of each life as the factors of the final sum of gain or loss."

Matthew 16:27

- (A.V.): For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
- (SNT): For the Son of man is to come in the glory of his Father, with all his holy angels; and then will he recompense to every man as his deeds are.
- (NNT): For the Son of man is to come in the glory of his Father, with his angels; and then will he render to every one according to his works.
- (JMT): For the Son of man is coming in the glory of his Father with his angels, and then he will reward everyone for what he has done.
- (WNT): For the Son of Man is soon to come in the glory of the Father with His angels, and then will He requite every man according to his actions.
- (Comp): Job declares: "For the work of a man shall he render unto him, and cause every man to find according to *his* ways. (34:11.)

Matthew 16:28

- (A.V.): Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

- (SNT): Verily I say to you: There are some persons standing here, who shall not taste death, till they see the Son of man coming in his kingdom.
- (NNT): Truly do I say to you, There are some of those standing here who will not taste of death, till they have seen the Son of man coming in his kingdom.
- (JMT): I tell you truly, there are some of those standing here who will not taste death till they see the Son of man coming himself to reign."
- (WNT): I solemnly tell you that some of those who are standing here will certainly not taste death till they have seen the Son of Man coming in His Kingdom." (*Notes: "Seen the Son of Man coming;" Some have supposed that the reference is to a spiritual and judicial Coming of Christ at the time of the destruction of Jerusalem in 70, A. D.*)
- (Comp): Lange writes of the expression "taste of death": "A rabbinical, Syriac, and Arabic mode of expression; death being represented under the figure of a bitter cup or goblet."

CHAPTER XVII.

Matthew 17:1

- (A.V.): And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
- (SNT): And after six days Jesus took Cephas, and James, and John his brother, and conducted them alone to a high mountain. (*Notes: "Cephas," or as the Syriac gives, Greek 'Peter.'*)
- (NNT): And after six days Jesus taketh with him Peter, and James, and John his brother, and leadeth them up into a high mountain apart.
- (JMT): Six days afterwards Jesus took Peter, James and his brother John, and led them up a high hill by themselves;
- (WNT): Six days later, Jesus took with Him Peter and the brothers James and John, and brought them up a high mountain to a solitary place.
- (Comp): An anonymous writer gives the following statement concerning the literal aspect of the mountain: "The whole scope of the narrative shows that the 'Mount of Transfiguration' was one of the lofty peaks of Hermon, near Caesare-Philippi. No place could be imagined better suited to such a scene;—the magnificent scenery, the profound solitude, the sacred associations of Hermon itself."

Matthew 17:2

- (A.V.): And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

- (SNT): And Jesus was changed before them; and his face shone like the sun; and his vestments became white like the light.
- (NNT): And he was transfigured before them, and his face shone as the sun; and his garments became white as the light.
- (JMT): in their presence he was transfigured, his face shone like the sun, and his clothes turned white as light.
- (WNT): There in their presence His form underwent a change; His face shone like the sun, and His raiment became as white as the light.
- (Comp): The Greek verb rendered *transfigured* is compounded of *change* and *form*. As Vincent puts it: "He passes over into a form identified, so far as revealed, with the divine quality of his being, and prophetic of his revelation 'as he is' (1 John iii. 2), in the glory which he had with the Father before the world was (John xvii. 5)."

This text recalls a passage from Exodus: "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him." (34:29.)

Matthew 17:3

- (A.V.): And, behold, there appeared unto them Moses and Elias talking with him.
- (SNT): And there appeared to them Moses and Elijah, in conversation with him.

(NNT): And lo! there appeared to them Moses and Elijah, talking with him.

(JMT): There appeared to them Moses and Elijah, who conversed with Jesus.

(WNT): And suddenly Moses and Elijah appeared to them conversing with Him.

(Comp): We quote from Lange: "TALKING WITH HIM.—Meyer remarks that we have no information as to this conversation. But the Evangelist Luke states that '*they spake of His departure which He should fulfil at Jerusalem.*' This also furnishes the key to the meaning and object of this vision. It presents the two chief representatives of the Old Covenant as the forerunners of the Messiah, and as acquainted with and cognizant of His impending course of suffering. Hence this may be regarded as an evidence of the agreement of the Old and New Testaments in reference to the sufferings of the Messiah."

Matthew 17:4

(A.V.): Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

(SNT): Then Cephas answered and said to Jesus: My Lord, it is good for us to be here: and, if it please thee, we will make here three booths; one for thee, and one for Moses, and one for Elijah.

(NNT): And Peter answering said to Jesus, Lord, it is good for us to be here; if thou wilt, I will make

here three tents; one for thee, and one for Moses, and one for Elijah.

(JMT): So Peter addressed Jesus and said, "Lord, it is a good thing we are here; if you like, I will put up three tents here, one for you, one for Moses, and one for Elijah."

(WNT): Then Peter said to Jesus, "Master, we are thankful to you that we are here. If you approve, I will put up three tents here, one for you, one for Moses, and one for Elijah.

(Comp): Bruce makes the following comment: "The making three tabernacles in the mind for these divine and saintly guests is expressive of a desire to build up in the inmost of the soul a tabernacle for the Lord, as God in his humanity, and in the mind and life tabernacles for Moses and Elias—habitations for the Lord and the holy principles of his Word to dwell in."

Matthew 17:5

(A.V.): While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

(SNT): And while he was yet speaking, lo, a bright cloud over-shadowed them: and there was a voice from the cloud which said: This is my beloved Son, in whom I have pleasure; hear ye him.

(NNT): While he was yet speaking, lo! a bright cloud overshadowed them; and lo! a voice out of the

cloud, saying, "This is my beloved Son, with whom I am well pleased; hear him."

(JMT): He was still speaking when a bright cloud overshadowed them, and from the cloud a voice said, "This is my Son, the Beloved, in him is my delight: listen to him."

(WNT): He was still speaking when a luminous cloud spread over them; and a voice was heard from within the cloud, which said, "This is My Son dearly beloved, in whom is My delight. Listen to Him." (*Notes: "Spread over," literally 'overshadowed,' but that which is all light, there being no second object, can throw no shadow on its only object. We must understand this luminous cloud as outspread to cover the disciples in the form and manner of a common cloud shading men from the sun.*)

(Comp): We quote Ellicott's thought on the text: "A BRIGHT CLOUD OVERSHADOWED THEM—that is, our Lord, Moses, and Elias. To the disciples this would, we cannot doubt, recall the 'cloudy pillar' which had descended on the first tabernacle (Exodus xxxiii. 9), the 'cloud that filled the house of the Lord on the dedication of the Temple' (1 Kings viii. 10). It was, in later Jewish language, the Shechinah, or abiding presence of Jehovah—the very form of the word connects it with both the Hebrew (*mishkan*) and the Greek (*skene*) words for tabernacle—which was the symbol that He was with His people."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 17:5.

Matthew 17:6

- (A.V.): And when the disciples heard *it*, they fell on their face, and were sore afraid.
- (SNT): And when the disciples heard [it], they fell on their faces, and were much afraid.
- (NNT): And the disciples hearing it, fell on their face, and were exceedingly afraid.
- (JMT): When the disciples heard the voice they fell on their faces in terror;
- (WNT): On hearing this voice, the disciples fell on their faces and were filled with terror.
- (Comp): Morrison shows some real appreciation of what is scientifically understood and meant by chemicalization: "AND WHEN THE DISCIPLES HEARD IT, THEY FELL ON THEIR FACE, AND WERE SORE AFRAID: For while on one side of things it is transcendently delightful to get near in consciousness to God, near and nearer still; yet, on another side, it is a matter of very dread solemnity to 'sinful dust and ashes,' especially if the spirit be taken by surprise, and be convicted at the same time of having cherished unworthy thoughts and feelings."

Matthew 17:7

- (A.V.): And Jesus came and touched them, and said, Arise, and be not afraid.
- (SNT): And Jesus came to them and touched them, and said: Arise, and be not afraid.
- (NNT): And Jesus came and touched them, and said, Arise, and be not afraid.

(JMT): but Jesus came forward and touched them, saying, "Rise, have no fear."

(WNT): But Jesus came and touched them, and said, "Rouse yourselves and have no fear."

(Comp): Daniel likewise experienced this awakening: "So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright." (8:17, 18.)

Matthew 17:8

(A.V.): And when they had lifted up their eyes, they saw no man, save Jesus only.

(SNT): And they raised their eyes, and they saw no person, except Jesus only.

(NNT): And lifting up their eyes, they saw no one but Jesus only.

(JMT): And on raising their eyes they saw no one except Jesus all alone.

(WNT): So they looked up, and saw no one but Jesus.

(Comp): An unknown writer adds: "Moses, representing the law, and Elias, representing the prophets, had now disappeared, and Jesus alone remained: a fact setting forth the law and the prophets alike fulfilled in him. The shadows disappear, but the abiding body is Christ."

Matthew 17:9

- (A.V.): And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
- (SNT): And as they came down from the mountain, Jesus charged them, and said to them: Speak of this vision before no person, until the Son of man shall have arisen from the dead.
- (NNT): And as they came down from the mountain, Jesus charged them, saying, Tell what hath been seen to no one, until the Son of man hath risen from the dead.
- (JMT): As they went down the hill Jesus ordered them, "Tell this vision to nobody until the Son of man is raised from the dead."
- (WNT): As they were descending the mountain, Jesus laid a command upon them. "Tell no one," He said, "of the sight you have seen till the Son of Man has risen from among the dead."
- (Comp): This instruction fulfills Isaiah's description: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name." (42:2.)

Matthew 17:10

- (A.V.): And his disciples asked him, saying, Why then say the scribes that Elias must first come?
- (SNT): And his disciples asked him, and said to him: Why then do the Scribes say, that Elijah must first come?

- (NNT): And the disciples asked him, saying, Why then say the scribes that Elijah must first come?
- (JMT): The disciples inquired of him, "Then why do the scribes say that Elijah has to come first?"
- (WNT): "Why then," asked the disciples, "do the Scribes say that Elijah must first come?"
- (Comp): The disciples refer to Malachi's prophecy: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (4:5, 6.)

Matthew 17:11

- (A.V.): And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
- (SNT): Jesus answered, and said to them: Elijah doth first come, to fulfill every thing.
- (NNT): And he answering said, Elijah indeed cometh, and will restore all things.
- (JMT): He replied, "Elijah to come and restore all things?"
- (WNT): "Elijah was indeed to come," He replied, "and would reform everything.
- (Comp): William Bruce sums up the point: "Our Lord, therefore, answers the inquiry of his disciples by saying, *Elias truly shall first come, and restore all things*. This restoration of all things is the forming in the human mind of the rudiments of all states which can afterwards exist by being developed and perfected by regener-

ation. To all who have reached maturity Elias hath already come, even although *they knew him not, but have done unto him whatsoever they listed*,—for the corrupt selfhood too often, and to some extent always, treats the Lord's messenger as the Jews treated John the Baptist."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 17:11.

Matthew 17:12

(A.V.): But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

(SNT): And I say to you, That, behold, Elijah hath come, and they did not know him; and they have done to him whatever they pleased: and, in like manner, also the Son of man is to suffer from them.

(NNT): But I say to you, that Elijah hath already come, and they knew him not, but did with him whatever they would. So also is the Son of man to suffer by them.

(JMT): Nay, I tell you Elijah has already come, but they have not recognized him—they have worked their will on him. And the Son of man will suffer at their hands in the same way."

(WNT): But I tell you that he has already come, and they did not recognize him, but dealt with him

as they chose. And before long the Son of Man will be treated by them in a similar way."

(Comp): Isaiah had foretold this reception: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (50:6.)

Matthew 17:13

(A.V.): Then the disciples understood that he spake unto them of John the Baptist.

(SNT): Then the disciples understood, that he spake to them of John the Baptizer.

(NNT): Then the disciples understood that he spoke to them of John the Baptist.

(JMT): Then the disciples realized he was speaking to them about John the Baptist.

(WNT): Then it dawned upon the disciples that it was John the Baptist about whom He had spoken to them.

(Comp): We quote from Bruce: "When the Lord had explained the prophecy respecting Elias, *Then the disciples understood that he spoke unto them of John the Baptist.* The light of experience, shed back upon the path by which we have reached it, reveals the true character of the means and instrumentality by which the Lord has prepared it for bringing us to him, and him to us."

Matthew 17:14

(A.V.): And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

- (SNT): And when they came to the multitude, a man approached him, and bowed himself on his knees,
- (NNT): And when they had come to the multitude, there came to him a man, kneeling down to him, and saying,
- (JMT): When they reached the crowd, a man came up and knelt to him.
- (WNT): When they had returned to the people, there came to Him a man who fell on his knees before Him and besought Him.
- (Comp): Cook writes: "*And when they were come to the multitude.* All the three Synoptists agree in placing the cure of this demoniac immediately after the transfiguration; an agreement which is in itself an evidence of the historical character of the transfiguration itself. St. Luke shows his independence by stating more particularly that the cure took place on the day after transfiguration. If, as is probable, the transfiguration took place in the night (see on verse 3), our Lord and His disciples would naturally come down from the mountain on the following morning."

Matthew 17:15

- (A.V.): Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.
- (SNT): and said to him: My Lord, compassionate me. I have a son who is a lunatic, and grievously afflicted; for often he falleth into the fire, and often into the water.

- (NNT): Lord, have compassion on my son; for he is a lunatic, and is sorely afflicted; for he often falleth into the fire, and often into the water.
- (JMT): "Ah, sir," he said, "have pity on my son; he is an epileptic and he suffers cruelly, he often falls into the fire and often into the water.
- (WNT): "Sir," he said, "have pity on my son, for he is an epileptic and is very ill. Often he falls into the fire and often into the water.
- (Comp): Vincent tells us that the Greek word rendered *lunatic* cannot be fully expressed by the term *epileptic*, since its etymology implies that the disease was affected by changes of the moon.

Matthew 17:16

- (A.V.): And I brought him to thy disciples, and they could not cure him.
- (SNT): And I brought him to thy disciples, and they could not heal him.
- (NNT): And I brought him to thy disciples, and they could not cure him.
- (JMT): I brought him to your disciples, but they could not heal him."
- (WNT): I have brought him to your disciples, and they have not been able to cure him."
- (Comp): The three disciples who had accompanied Jesus and witnessed his transfiguration, were not thus among those who tried to heal the case.

Matthew 17:17

- (A.V.): Then Jesus answered and said, O faithless and perverse generation, how long shall I be with

you? how long shall I suffer you? bring him hither to me.

(SNT): Jesus answered and said: O unbelieving and perverse generation! How long shall I be with you? and how long bear with you? Bring him here to me.

(NNT): Then Jesus answering said, Unbelieving and perverse generation! How long shall I be with you? How long shall I bear with you? Bring him hither to me.

(JMT): Jesus answered, "O faithless and perverse generation, how long must I be still with you? How long have I to bear with you? Bring him here to me."

(WNT): "O unbelieving and perverse generation!" replied Jesus; "how long shall I be with you? how long shall I endure you? Bring him to me." (Notes: "It is long of your own unbelief and perverseness that they could not cure him" (Baxter). "Perverse;" Or 'crooked-minded.' "To me;" The 'to,' not expressed with the usual preposition (as in the parallel passage in Mark 9:19, 20), implies "Bring him for me to deal with.")

(Comp): The Greek word translated *perverse* means literally *twisted* or *warped*.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 17:17.

Matthew 17:18

(A.V.): And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

- (SNT): And Jesus rebuked the demon, and it departed from him; and from that hour the child was healed.
- (NNT): And Jesus rebuked him, and the demon went out of him; and the boy was cured from that hour.
- (JMT): So Jesus checked the daemon and it came out of him, and from that hour the boy was healed.
- (WNT): Then Jesus reprimanded the demon, and it came out and left him; and the boy was cured from that moment.
- (Comp): Ellicott writes: "Then Jesus took him by the hand, and raised him up, and the work of healing was accomplished. Calmness, and peace, and self-possession were seen instead of the convulsive agony. The spiritual power of the Healer had overcome the force, whether morbid or demoniac, which was the cause of his sufferings."

Matthew 17:19

- (A.V.): Then came the disciples to Jesus apart, and said, Why could not we cast him out?
- (SNT): Then came the disciples to Jesus, apart, and said to him: Why could not we heal him?
- (NNT): Then the disciples came to Jesus apart, and said, Why could not we cast it out?
- (JMT): Then the disciples came to Jesus in private and said, "Why could we not cast it out?"
- (WNT): Then the disciples came to Jesus privately and asked Him, "Why could not we expel the demon?"

(Comp): Chrysostom comments thus on the text: "The disciples had received from the Lord the power over unclean spirits, and when they could not heal the daemoniac thus brought to them, they seem to have had misgivings lest they had forfeited the grace once given to them; hence their question. And they ask it apart, not out of shame, but because of the unspeakable matter of which they were to ask."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 17:19.

Matthew 17:20

(A.V.): And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

(SNT): Jesus said to them: Because of your unbelief. For verily I say to you, That if there be in you faith like a grain of mustard seed, ye may say to this mountain, Remove hence, and it will remove: and nothing will be too hard for you.

(NNT): And he said to them, Because of your want of faith. For truly do I say to you, If ye have faith as a grain of mustard, ye shall say to this mountain, Remove hence to yonder place, and it will remove; and nothing will be impossible to you.

(JMT): He said to them, "Because you have so little

faith. I tell you truly, if you had faith the size of a grain of mustard-seed, you could say to this hill, 'Move from here to there,' and remove it would; nothing would be impossible for you." . . .

(WNT): "Because your faith is so small," He replied; "for I solemnly declare to you that if you have faith like a mustard-seed, you shall say to this mountain, 'Remove from this place to that,' and it will remove; and nothing shall be impossible to you. (*Notes: "Like;" i. e., ever growing, however small at first.*)

(Comp): The Greek word rendered *unbelief* is literally —*littleness of faith*. Jerome writes: "Some think that the faith that is compared to a grain of mustard-seed is a little faith, whereas the Apostle says, *If I shall have such faith that I could remove mountains*. The faith therefore which is compared to a grain of mustard-seed is a great faith."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 17:20.

Matthew 17:21

(A.V.): Howbeit this kind goeth not out but by prayer and fasting.

(SNT): But this kind goeth not out, except by fasting and prayer.

(NNT): (*Notes: In many manuscripts, But this kind goeth not out except by prayer and fasting. It is genuine in Mark 9:29.*)

(JMT): Omitted.

(WNT): But an evil spirit of this kind is only driven out by prayer and fasting." (*Notes: V. L. omits verse 21.*)

(Comp): Clarke wisely writes: "But while candour obliges me to acknowledge that I cannot account for the fact here alleged, that a certain class or genus of demons cannot be expelled but by prayer and fasting, while others may be ejected without them, I can give a sense to the passage which all my readers will easily understand: namely that there are certain evil *propensities*, in some persons, which *pampering the flesh* tends to nourish and strengthen; and that *self-denial* and *fasting*, accompanied by *prayer* to God, are the most likely means, not only to *mortify* such propensities, but also to *destroy* them."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 17:21.

Matthew 17:22

(A.V.): And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

(SNT): And while they were resident in Galilee, Jesus said to them: The Son of man is to be betrayed into the hands of men; (*Notes: "Resident," or as the Syriac gives, 'conversant.'*)

(NNT): And while they were together in Galilee, Jesus

said to them, The Son of man is about to be delivered up into the hands of men,

(JMT): When his adherents mustered in Galilee Jesus told them, "The Son of man is to be betrayed into the hands of men,

(WNT): As they were travelling about in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men; (*Notes: "Travelling about;" As in hunting, in which sense the verb and its cognate noun are used in the LXX., Ezek. 13:20, 21. Some render (as in margin of the R. V.) 'were gathering themselves together.' V. L. 'they abode.' "Betrayed;" i. e., by Judas. Or 'delivered up,' i. e., by the Almighty.*)

(Comp): Ellicott makes this statement concerning the text: "The substance of what they heard was the same as before, but its repetition gave it a new force, as showing that it was not a mere foreboding of disaster, passing away with the mood of sadness in which it might have seemed to originate."

Matthew 17:23

(A.V.): And they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry.

(SNT): and they will kill him; and the third day he will arise. And it saddened them much.

(NNT): and they will put him to death; and on the third day he will rise again. And they were greatly grieved.

(JMT): they will kill him, but on the third day he will

be raised." They were greatly distressed at this.

(WNT): they will put Him to death, but on the third day He will be raised to life again." And they were exceedingly distressed.

(Comp): Origen's review of the text reads thus: "By this announcement of the Lord the disciples were made very sorrowful, not attending to that which He said, *And shall rise again the third day*, nor considering what He must be to whom the space of three days was enough to destroy death."

Matthew 17:24

(A.V.): And when they were come to Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute?

(SNT): And when they came to Capernaum, those who receive the two drachmas of capitation money came to Cephas, and said to him: Doth not your rabbi pay his two drachmas?

(NNT): And when they had come to Capernaum, those who received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel? (*Notes: "half-shekel?" See Exod. 30:13-15.*)

(JMT): When they reached Capharnahum, the collectors of the temple-tax came and asked Peter, "Does your teacher not pay the temple-tax?"

(WNT): After their arrival at Capernaum the collectors of the half-shekel came and asked Peter, "Does not your Teacher pay the half-shekel?" (*Notes: "The half-shekel;" Levied on all*

Jews for the support of the Temple services, Exod. 30:13.)

- (Comp): Vincent writes: "Every male Israelite of age, including proselytes and manumitted Jews, was expected to pay annually for the temple-service a half-shekel or *didrachm*, about thirty-five cents. This must be paid in the ancient money of Israel, the regular half-shekel of the treasure; and the money-changers, therefore, were in demand to change the current into the temple coin, which they did at a rate of discount fixed by law, between four and five cents on every half-shekel."

Matthew 17:25

- (A.V.): He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
- (SNT): He said to them, Yes. And when Cephas had entered the house, Jesus anticipated him and said to him: How doth it appear to thee, Simon? The kings of the earth, of whom do they receive tribute and capitation money? of their children, or of aliens?
- (NNT): He saith, Yes. And when he had come into the house, Jesus anticipated him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take customs or taxes? Of their own sons, or of strangers?
- (JMT): He said, "Yes." But when he went indoors Jesus spoke first; "Tell me, Simon," he said,

"from whom do earthly kings collect customs or taxes? Is it from their own people or from aliens?"

(WNT): "Yes," he replied, and then went into the house. But before he spoke a word Jesus said, "What think you, Simon? From whom do this world's kings receive customs or capitation tax? from their own children, or from others?"

(Comp): The Greek word translated *prevented* means literally *anticipated*. Peter's reply—yes—indicated that Jesus had paid the tax on other occasions. Vincent writes of the word rendered STRANGERS: "Not *foreigners*, but others than those of their own families; their *subjects*. In other words, Does a king tax his own children or his subjects?"

Matthew 17:26

(A.V.): Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

(SNT): Simon said to him: Of aliens. Jesus said to him: Then the children are free. (*Notes: "free," or as the Syriac gives, 'sons of freedom.'*)

(NNT): And when he said, Of strangers, Jesus said to him, Then are the sons free.

(JMT): "From aliens," he said. Then Jesus said to him, "So their own people are exempt.

(WNT): "From others," he replied. "Then the children go free," said Jesus. (*Notes: "The children go free," Jesus, as God's own Son, might justly have claimed exemption from this tax for the maintenance of His Father's House.*)

(Comp): The scientific point Jesus was making—that God's ideas were free from human law—would have enabled his disciples to demonstrate the money to pay the tax, which obviously was the right thing to do.

Matthew 17:27

(A.V.): Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

(SNT): But still, lest they be stumbled with us, go thou to the sea and cast in a fish-hook, and the the fish that shall first come up, open its mouth, and thou wilt find a stater: that take, and give for me and for thyself.

(NNT): But that we may not give them offence, go to the lake, and cast a hook, and take the fish that first cometh up; and on opening his mouth, thou wilt find a shekel; take that, and give it to them for me and thee.

(JMT): However, not to give any offence to them, go to the sea, throw a hook in, and take the first fish you bring up. Open its mouth and you will find a five-shilling piece; take that and give it to them for me and for yourself."

(WNT): "However, lest we cause them to sin, go and throw a hook into the Lake, and take the first fish that comes up. When you open its mouth, you will find a shekel in it: bring that coin and give it to them for yourself and me." (*Notes:*

"Cause them to sin;" Through their imitating the action without having the reason. V. L. a different tense of the verb—'should be causing etc.' "For yourself and me;" Not for us, 'because the footing on which it was given was different' (Alford).)

(Comp): We close the chapter with Bruce's review: "We spiritually obey the command, 'go thou to the sea,' when we go to the Word in our trials and emergencies, to obtain the means of relieving our troubles or supplying our wants. And we 'cast an hook,' into the sea when we intelligently search the Scriptures, with a confiding faith in the Divine promise that we shall obtain what we require, however much appearances may be against its fulfilment. What could be more unlikely than that the first fish that came to Peter's hook should carry in its mouth the coin that was required to pay the tribute money? What more unlikely, in our times of spiritual perplexity and need, than to find in the Word the very truth which shall relieve and comfort us?"

CHAPTER XVIII.

Matthew 18:1

- (A.V.): At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- (SNT): In that hour the disciples approached Jesus, and said: Who is the greatest in the kingdom of heaven?
- (NNT): At that time the disciples came to Jesus, saying, Who then is greatest in the kingdom of heaven?
- (JMT): At that hour the disciples came and asked Jesus, "Who is greatest in the Realm of heaven?"
- (WNT): Just then the disciples came to Jesus and asked, "Who ranks higher than others in the Kingdom of the Heavens?"
- (Comp): Vincent brings out an interesting thought: "The Revised Version inserts *then* after *who*, thus restoring the Greek *apa*, which the Authorized Version overlooks. *Who then?* Who, *as things stand*. Since one of our number has been doubly honored in being called 'the rock,' and in being appointed to take part in a special miracle, who *then* is greatest?"

Matthew 18:2

- (A.V.): And Jesus called a little child unto him, and set him in the midst of them,
- (SNT): And Jesus called a child, and placed him in the midst of them,

(NNT): And he called a child to him, and set him in the midst of them,

(JMT): So he called a child, set it among them,

(WNT): So He called a young child to Him, and, bidding him stand in the midst of them,

(Comp): It was David who wrote: "Come, ye children, hearken unto me: I will teach you the fear of the LORD." (Psalms 34:11.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 18:2.

Matthew 18:3

(A.V.): And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

(SNT): and said: Verily I say to you, that unless ye be converted, and become like children, ye will not enter the kingdom of heaven.

(NNT): and said, Truly do I say to you, Unless ye are changed, and become as children, ye will not enter the kingdom of heaven.

(JMT): and said, "I tell you truly, unless you turn and become like children, you will never get into the Realm of Heaven at all.

(WNT): said, "In solemn truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of the Heavens. (*Notes: "Turn;" From such ambitious rivalry and self-seeking.*)

(Comp): The Greek word translated *converted* means

literally *turn* (completely around). Lange's comment follows: "We note the antithesis in the expressions, '*the greatest in the kingdom of heaven*,' and '*entering into the kingdom of heaven*.' The meaning is: The first question which you should put, is about your having entered into the kingdom of heaven. If they had entered it, they had become like the child before them; in which case their question could only have been caused by temporary surprise. Hence, if any one should display hierarchical tendencies, or give vent to such feelings, the question would naturally arise, whether he was really converted at all."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 18:3.

Matthew 18:4

- (A.V.): Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- (SNT): He therefore that shall humble himself like this child, he will be great in the kingdom of heaven.
- (NNT): Whoever therefore shall humble himself as this child, he is the greatest in the kingdom of heaven.
- (JMT): Whoever humbles himself like this child, he is the greatest in the Realm of heaven;
- (WNT): Whoever therefore shall humble himself as this young child, he it is who is superior to

others in the Kingdom of the Heavens. (*Notes: "Is superior to others;" literally 'is greater.' See verse 1, n.*)

(Comp): David caught a glimpse of that scientific foundation of true humility: "LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child." (Psalms 131:1, 2.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 18:4.

Matthew 18:5

(A.V.): And whoso shall receive one such little child in my name receiveth me.

(SNT): And he that shall receive in my name [one who is] like to this child, he receiveth me.

(NNT): And whoever receiveth one such child in my name, receiveth me.

(JMT): and whoever receives a little child like this for my sake, receives me.

(WNT): And whoever for my sake receives one young child such as this, receives me.

(Comp): Theology has lost the force of this remark by stressing *personality* rather than scientific individuality—in other words, accepting the *counterfeit* in the name of the *real*.

Matthew 18:6

- (A.V.): But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.
- (SNT): And whosoever shall stumble one of these little ones that believe in me, it were better for him that a millstone were suspended to his neck, and that he were sunk in the depths of the sea.
- (NNT): But whoever shall cause one of these little ones that believe in me to fall away, it were better for him to have a great millstone hung round his neck, and be swallowed up in the depth of the sea.
- (JMT): But whoever is a hindrance to one of these little ones who believe in me, better for him to have a great mill-stone hung round his neck and be sunk in the deep sea.
- (WNT): But whoever shall occasion the fall of one of these little ones who believe in me, it would be better for him to have a millstone hung round his neck and to be drowned in the depths of the sea.
- (Comp): Ellicott writes: "THAT A MILLSTONE WERE HANGED ABOUT HIS NECK.—The word for 'millstone' indicates the larger stone-mill, in working which an ass was commonly employed, as distinguished from the smaller handmill of Luke xvii. 35. The punishment was not recognised in the Jewish law, but it was in occasional use among the Greeks,

and had been inflicted by Augustus in cases of special infamy. Our Lord's words, on this assumption, would come home with a special vividness to the minds of those who heard them. The infamy of offending one of the 'little ones' was as great as that of those whose crimes brought upon them this exceptional punishment. It was obviously a form of death less cruel in itself than many others, and its chief horror, both for Jews and heathen, was, probably, that it deprived the dead of all rites of burial."

This text recalls Zechariah's lines: "For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye." (2:8.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 18:6.

Matthew 18:7

- (A.V.): Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
- (SNT): Woe to the world because of stumbling blocks! For it must be, that stumbling blocks come. But, woe to the person by whose means the stumbling blocks come. (*Notes: "stumbling blocks," or as the Syriac gives, 'causes of stumbling.'*)
- (NNT): Woe to the world because of stumbling-blocks! For it must needs be that stumbling-

blocks come; but woe to the man through whom the stumbling-block cometh!

(JMT): Woe to the world for hindrances! Hindrances have to come, but woe to the man by whom the hindrance does come!

(WNT): "Alas for the world because of causes of falling! They cannot but come, but alas for each man through whom they come!"

(Comp): The Greek word translated *offences* carries the sense of *ensnarements*—a word well calculated to awaken mankind to the nature of animal magnetism.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 18:7.

Matthew 18:8

(A.V.): Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

(SNT): If then thy hand or thy foot make thee stumble, cut it off and cast it from thee: for it is good for thee to enter into life lame or multilated, and not that, with two hands or two feet, thou fall into eternal fire.

(NNT): And if thy hand or thy foot is causing thee to fall, cut it off, and cast it from thee; it is better for thee to enter into life maimed or lame, than having two hands, or two feet, to be cast into the everlasting fire.

(JMT): If your hand or your foot is a hindrance to you, cut it off and throw it away; better be maimed or crippled and get into Life, than keep both feet or hands and be thrown into the everlasting fire.

(WNT): If your hand or your foot is causing you to fall into sin, cut it off and away with it. It is better for you to enter into Life crippled in hand or foot than to remain in possession of two sound hands or feet but be thrown into the fire of the Ages. (*Notes: "Into Life;" Or 'into the Life.' "Of the Ages;" Greek 'aeonian.' In the present Translation this word, which occurs here for the first time, is thus rendered in each of the seventy passages in which it occurs. Etymologically this adjective, like others similarly formed, does not signify 'during,' but 'belonging to' the aeons or ages, or age. Whether usage gives it a different sense is another question. That the word sometimes means 'everlasting' in the strongest sense of that word, cannot reasonably be doubted. Let the reader judge for himself in every case. (Where 'of the Ages,' as in Gal. 1:5, represents the article and noun in the Greek, and not the adjective, no note is added.)*)

(Comp): We quote Ellicott: "IF THY HAND OR THY FOOT OFFEND THEE.—The disciples had heard the words before in the Sermon on the Mount, but their verbal reproduction, sharpened as by a special personal application addressed not to the multitude but to the Twelve, gave them a new and solemn emphasis."

Matthew 18:9

(A.V.): And if thine eye offend thee, pluck it out, and

cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

(SNT): And if thine eye make thee stumble, pluck it out and cast it from thee: for it is good for thee to enter into life with one eye, and not that, with two eyes, thou fall into the hell fire.

(NNT): And if thine eye is causing thee to fall, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, than having two eyes to be cast into hell-fire.

(JMT): If your eye is a hindrance to you, tear it out and throw it away; better get into Life with one eye than keep your two eyes and be thrown into the fire of Gehenna.

(WNT): And if your eye is causing you to fall into sin, tear it out and away with it; it is better for you to enter into Life with only one eye, than to remain in possession of two eyes but be thrown into the Gehenna of fire.

(Comp): The author of Hebrews stressed this point of sincere effort: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Hebrews 4:11.)

Matthew 18:10

(A.V.): Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

(SNT): See that ye despise not one of these little ones; for I say to you, That their angels in heaven,

at all times, are beholding the face of my Father who is in heaven.

(NNT): Take heed that ye despise not one of these little ones; for I say to you, that their angels in heaven continually behold the face of my Father who is in heaven.

(JMT): See that you do not despise one of these little ones; for I tell you, their angels in heaven always look on the face of my Father in heaven.

(WNT): "Beware of ever despising one of these little ones, for I tell you that in Heaven their angels have continual access to my Father who is in Heaven. (*Notes: "Their angels;" Seems to mean the angels who have special charge of them. "Have continual access to;" literally 'continually behold the face of.'*)

(Comp): This text carries a development of verse five.

Matthew 18:11

(A.V.): For the Son of man is come to save that which was lost.

(SNT): For the Son of man, hath come to give life to that which was lost.

(NNT): (*Notes: In some manuscripts, "For the Son of man came to save that which was lost." It is genuine as found in Luke 19:10.*)

(JMT): Omitted.

(WNT): (*Notes: V. L. inserts verse 11, "For the Son of Man came to save that which is lost."*)

(Comp): Morrison writes: "This verse was supposed by Griesbach to be a marginal import from

Luke xix. 19; and has been omitted in the texts of Lachmann, Tischendorf, Tregelles, and Westcott-and-Hort. It is wanting in some very high diplomatic authorities, inclusive of the Sinaitic and Vatican manuscripts."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 18:11.

Matthew 18:12

(A.V.): How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

(SNT): How doth it appear to you? If a man should have a hundred sheep, and one of them should go astray, will he not leave the ninety and nine in the mountains, and go and seek the one that strayed?

(NNT): What think ye? If a man have a hundred sheep, and one of them hath gone astray, doth he not leave the ninety-nine upon the mountains, and go and seek that which hath gone astray?

(JMT): Tell me, if a man has a hundred sheep and one of them strays, will he not leave the ninety-nine sheep on the hills and go in search of the one that has strayed?

(WNT): What do you yourselves think? Suppose a man gets a hundred sheep and one of them strays away, will he not leave the ninety-nine

on the hills and go and look for the one that is straying?

(Comp): Some believe that Jesus intentionally involves, in his question, the thought of Jeremiah: "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* mountains: they have gone from mountain to hill, they have forgotten their resting place." (50:6.)

Matthew 18:13

(A.V.): And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

(SNT): And if he find it, verily I say to you, that he rejoiceth in it, more than in the ninety and nine that did not stray.

(NNT): And if it happen that he find it, truly do I say to you, he rejoiceth over it more than over the ninety-nine that did not go astray.

(JMT): And if he happens to find it, I tell you he rejoices over it more than over the ninety-nine that never went astray.

(WNT): And if he succeeds in finding it, in solemn truth I tell you that he rejoices over it more than he does over the ninety-nine that have not gone astray.

(Comp): Luke records this thought with a slight difference in import: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (15:17.)

Matthew 18:14

- (A.V.): Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
- (SNT): Just so, it is not the pleasure of your Father who is in heaven, that one of these little ones should perish.
- (NNT): Thus it is not the will of your Father who is in heaven that one of these little ones should perish.
- (JMT): So it is not the will of your Father in heaven that a single one of these little ones should be lost.
- (WNT): Just so it is not the will of your Father in Heaven that one of these little ones should be lost. (*Notes: "Of your Father," literally 'before your Father,' a Hebraism. V. L. 'of my Father.'*)
- (Comp): The literal rendering of this text is more scientific: *There is not a will before your Father that any should perish.*

Matthew 18:15

- (A.V.): Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
- (SNT): Moreover, if thy brother commit an offence against thee, go and admonish him between thee and him only. If he hear thee, thou hast gained thy brother.
- (NNT): Moreover, if thy brother sin, go and reprove

him between thee and him alone. If he listen to thee, thou hast gained thy brother;

(JMT): If your brother sins [against you], go and reprove him, as between you and him alone. If he listens to you, then you have won your brother over;

(WNT): "If your brother acts wrongly towards you, go and point out his fault to him when only you and he are there. If he listens to you, you have gained your brother. (*Notes: "Acts wrongly;" literally 'shall have sinned.' "Towards you;" V. L. omits these words here, as they are omitted by all the best authorities in the parallel passage Luke 17:3.*)

(Comp): The objective always is to *gain* thy brother. This text seems to preclude the common practice of hauling a brother up before either the modern or ancient Sanhedrin to harass or wreak vengeance upon him for imaginary grievances. A grievance would have to involve an infraction of Principle to *enable* a student to go to a friend in that spirit which—healing him—would necessarily *gain* him to Principle. Because the grievances of others are so frequently founded upon one's own envy, jealousy, or fear, the student finds himself *unable* to face his brother and so resorts to the shield of local authority; remaining behind that body to work out his secret purposes of rampant will.

Matthew 18:16

(A.V.): But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two

or three witnesses every word may be established.

(SNT): But if he hear thee not, take with thee one or two, that at the mouth of two or three witnesses every word may be established.

(NNT): but if he do not listen, take with thee one or two more; that by the mouth of two or three witnesses every word may be established.

(JMT): but if he will not listen, take one or two others along with you, so that *every case may be decided on the evidence of two or of three witnesses.*

(WNT): But if he will not listen to you, go again, and ask one or two to go with you, that every word spoken may be attested by two or three witnesses.

(Comp): Jesus now turns to the ancient law which reads: "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deuteronomy 19:15.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 18:16.

Matthew 18:17

(A.V.): And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

- (SNT): And if he will also not hear them, tell [it] to the church. And if he will also not hear the church, let him be to thee as a publican and a heathen. (*Notes: "church," or as the Syriac gives, 'the regular meeting.' "Heathen," or as the Syriac gives, 'profane man.'*)
- (NNT): And if he disregard them, tell the matter to the church; but if he disregard the church also, let him be to thee as a heathen and a publican.
- (JMT): If he refuses to listen to them, tell the church; and if he refuses to listen to the church, treat him as a pagan or a taxgatherer.
- (WNT): If he refuses to hear them, appeal to the Church; and if he refuses to hear even the Church, regard him just as you regard a Gentile or a tax-gatherer. (*Notes: "The Church," Or 'the Assembly.' The term is used here in a narrower sense than in 16:18, where our Lord uses it for the first time. "Regard him etc.," No longer as a Christian brother: you are at liberty to appeal to the Gentile law.*)
- (Comp): Lange writes: "LET HIM BE UNTO THEE.—The Jews regarded heathens and publicans as excommunicated persons. As such we are to consider a Christian who perseveres in his offence; he is no longer to be acknowledged as belonging to the fellowship of saints."

Matthew 18:18

- (A.V.): Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

- (SNT): Verily I say to you, That whatever ye shall bind on earth, shall be bound in heaven: and whatever ye shall unbind on earth, shall be unbound in heaven.
- (NNT): Truly do I say to you, Whatever ye shall bind on earth will be bound in heaven; and whatever ye shall loose on earth will be loosed in heaven.
- (JMT): I tell you truly, Whatever you prohibit on earth will be prohibited in heaven, and whatever you permit on earth will be permitted in heaven.
- (WNT): I solemnly tell you that whatever you as a Church bind on earth will in Heaven be held as bound, and whatever you loose on earth will in Heaven be held to be loosed. (*Notes: "As a Church," Understood, but not expressed in the Greek.*)
- (Comp): While some authorities limit this text as applying to church membership, the spiritual import of *binding* (forbidding) and *loosing* (*allowing*) gives it greater scope and application.

Matthew 18:19

- (A.V.): Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
- (SNT): Again I say to you, That if two of you shall agree on earth concerning any thing that they shall ask, it shall be to them from my Father who is in heaven. (*Notes: "agree," or as the Syriac gives, 'accord.' "It shall be to them," or as the Syriac gives, 'they shall have it.'*)

- (NNT): Again, I say to you, that if two of you shall agree on earth concerning any thing that they shall ask, it will be done for them by my Father who is in heaven.
- (JMT): I tell you another thing: if two of you agree on earth about anything you pray for, it will be done for you by my Father in heaven.
- (WNT): I also solemnly tell you that if two of you here on earth agree together concerning anything whatever that they shall ask, the boon will come to them from my Father who is in heaven.
- (Comp): We quote from Vincent: "SHALL AGREE. From *together*, and *sound* or *voice*. Transcribed in our word *symphony*. It has so far lost its distinctive character as a concord of *voices* as to be used for agreement in the deeper and more inward sense."

Matthew 18:20

- (A.V.): For where two or three are gathered together in my name, there am I in the midst of them.
- (SNT): For where two or three [are] assembled in my name, there [am] I in the midst of them.
- (NNT): For where two or three are gathered together in my name, there am I in the midst of them.
- (JMT): For where two or three have gathered in my name, I am there among them."
- (WNT): For where there are two or three assembled in my name, there am I in the midst of them."
(Notes: "In the midst of them;" "The central Figure.")
- (Comp): This text recalls the words of Zechariah: "For

I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her." (2:5.)

Matthew 18:21

- (A.V.): Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
- (SNT): Then Cephas approached him, and said to him: My Lord, how many times, if my brother commit offence against me, shall I forgive him? up to seven times? (*Notes: "Cephas," or as the Syriac gives, Greek 'Peter.'*)
- (NNT): Then came Peter, and said to him, Lord, how often shall my brother sin against me, and I forgive him? Until seven times?
- (JMT): Then Peter came up and said to him, "Lord, how often is my brother to sin against me and be forgiven? Up to seven times?"
- (WNT): At this point Peter came to Him with the question, "Master, how often shall my brother act wrongly towards me and I forgive him? seven times?"
- (Comp): Barnes writes: "'Forgive him?' To forgive, is treat as though the offence was not committed—to declare that we will not harbour malice, or act unkindly, but that the matter shall be buried and forgotten. 'Till seven times?' The Jews taught that a man was to forgive another three times, but not the fourth. Peter more than doubled this."

Matthew 18:22

- (A.V.): Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.
- (SNT): Jesus said to him: I do not say to thee, up to seven times, but up to seventy times seven.
- (NNT): Jesus saith to him, I say not to thee, until seven times, but until seventy times seven.
- (JMT): Jesus said to him, "Seven times? I say, seventy times seven!"
- (WNT): "I do not say seven times," answered Jesus, "but seventy times seven times. (*Notes: "Seventy times seven times;" i. e., without limit, constantly, and always (Chrysostom). Some however prefer to render 'seventy-seven times,' comparing this passage with Gen. 4:24 (where the Greek in the LXX is the same as here) in contrast with verse 15 of that same chapter.*)
- (Comp): As Vincent puts it: "Christ is not specifying a number of times greater than the limit of seven. He means that there is to be *no* limit. 'Forgiveness is *qualitative*, not *quantitative*'."

Matthew 18:23

- (A.V.): Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- (SNT): Therefore the kingdom of heaven is like to some king, who wished to have a reckoning with his servants.
- (NNT): Therefore the kingdom of heaven is likened to a king, who would settle accounts with his servants.

(JMT): That is why the Realm of heaven may be compared to a king who resolved to settle accounts with his servants.

(WNT): "For this reason the Kingdom of the Heavens may be compared to a king who determined to have a settlement of accounts with his servants. (*Notes: "A king;" literally 'a man, a king.' "Servants;" Or 'officials.' Literally 'slaves.' Cp. the use of the term 'servants' (in Exodus 8:3, etc.) for the nobles of Pharaoh's court.*)

(Comp): Vincent explains the phrase TAKE ACCOUNT OF HIS SERVANTS: "The rendering of the Authorized Version is loose and inadequate, and might be taken to mean *to reckon the number of his servants*. The verb is compounded of, *with*, and, *to take up*, and means literally *to take up together, that is, cast up as an account*. The Authorized Version also overlooks the force of, *with*. Therefore, Revised Version, better, *make a reckoning with his servants*."

Matthew 18:24

(A.V.): And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

(SNT): And when he began to reckon, they brought to him one debtor of ten thousand talents.

(NNT): And when he had begun to reckon, there was brought to him one, who owed him ten thousand talents.

(JMT): When he began the settlement, a debtor was

brought in who owed him three million pounds;

(WNT): But as soon as he began the settlement, one was brought before him who owed 10,000 talents, (*Notes: "10,000 talents;" A gold talent was worth £6,000; a silver talent £400.*)

(Comp): In American currency *ten thousand talents* was equivalent to about twelve million dollars.

Matthew 18:25

(A.V.): But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

(SNT): And as he had not wherewith to pay, his lord commanded him to be sold, him and his wife and his children, and all that he possessed, and payment to be made.

(NNT): But as he was unable to pay, his lord ordered him to be sold, and his wife and children, and all that he had, and payment to be made.

(JMT): as he was unable to pay, his master ordered him to be sold, along with his wife and children and all he had, in payment of the sum.

(WNT): and was unable to pay. So his master ordered that he and his wife and children and everything that he had should be sold, and payment be made. (*Notes: "Master;" Or 'owner.' So in verses 27, 31, 32, 34.*)

(Comp): There was a law of Moses relating to this situation: "If the sun be risen upon him, *there shall be blood shed* for him; for he

should make full restitution; if he have nothing, then he shall be sold for his theft." (Exodus 22:3.) "And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compell him to serve as a bond-servant: And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:" (Leviticus 25:39, 47.)

Matthew 18:26

- (A.V.): The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
- (SNT): And that servant fell down and worshipped him, and said: My lord, have patience with me, and I will pay thee the whole.
- (NNT): Then that servant fell down and did obeisance to him, saying, Have patience with me, and I will pay thee all.
- (JMT): So the servant fell down and prayed him, 'Have patience with me, and I will pay you it all.'
- (WNT): The servant therefore falling down, prostrated himself at his feet and entreated him. " 'Only give me time', he said, 'and I will pay you the whole.'
- (Comp): Ellicott makes this comment on the text: "I WILL PAY THEE ALL.—The promise was, under such circumstances, an idle boast, but it describes with singular aptness the first

natural impulse of one who is roused to a sense of the exceeding sinfulness of sin. He will try to balance the account as by a series of installments: he will score righteous acts in the future as a set-off against the transgressions of the past. In theological language, he seeks to be 'justified by works'."

Matthew 18:27

- (A.V.): Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.
- (SNT): And his lord had compassion on that servant, and set him free, and forgave him his debt.
- (NNT): And the lord of that servant, being moved with compassion, released him, and forgave him the debt.
- (JMT): And out of pity for that servant his master released him and discharged his debt.
- (WNT): "Whereupon his master, touched with compassion, set him free and forgave him the debt. (*Notes: "Debt;" literally 'loan.' Cp. the Parable of the Pounds in Luke 19.*)
- (Comp): This recalls the words of the Psalmist: "But he, *being* of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath." (Psalms 78:38.)

Matthew 18:28

- (A.V.): But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and

took *him* by the throat, saying, Pay me that thou owest.

- (SNT): Then that servant went out, and found one of his fellow-servants who owed him a hundred denarii. And he laid hold of him and choked him, and said to him: Pay me what thou owest me. (*Notes: "denarii," or as the Syriac gives, 'about 15½ cents each.'*)
- (NNT): But that servant went out, and found one of his fellow-servants, who owed him a hundred denaries; and he laid hold of him, and took him by the throat, saying, Pay what thou owest.
- (JMT): But as that servant went away, he met one of his fellow-servants who owed him twenty pounds, and seizing him by the throat he said, Pay your debt!
- (WNT): But no sooner had that servant gone out, than he met with one of his fellow servants who owed him 100 shillings; and seizing him by the throat and nearly strangling him he exclaimed, " 'Pay me all you owe.' " (*Notes: "Shillings;" This is McClellan's rendering, and it is perhaps the best. The coin referred to, the Roman denarius was a silver one worth a little more than our sixpence. 'Penny' is by no means an equivalent term.*)
- (Comp): Lange writes: "According to Roman law, a creditor was allowed to drag his debtor by the throat before the tribunal. The harsh form in which he demanded payment deserves special attention. In fact, it would seem as if the remission of his debt had only called forth pride and self-confidence."

Matthew 18:29

- (A.V.): And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
- (SNT): And that fellow-servant fell at his feet and entreated him, and said: Have patience with me, and I will pay thee the whole.
- (NNT): His fellow-servant then fell down and besought him, saying, Have patience with me, and I will pay thee.
- (JMT): So his fellow-servant fell down and implored him, saying, 'Have patience with me, and I will pay you.'
- (WNT): "His fellow servant therefore fell at his feet and entreated him, " 'Only give me time,' he said, 'and I will pay you.'
- (Comp): Vincent declares that the Greek word rendered *besought* carries the force of *earnestly besought*.

Matthew 18:30

- (A.V.): And he would not: but went and cast him into prison, till he should pay the debt.
- (SNT): But he would not, but went and cast him into prison, until he should pay him what he owed him. (*Notes: "prison," or as the Syriac gives, 'house of prisoners.'*)
- (NNT): And he would not; but went away and cast him into prison, till he should pay the debt.
- (JMT): But he refused; he went and had him thrown into prison, till he should pay the debt.

(WNT): "He would not, however, but went and threw him into prison until he should pay what was due.

(Comp): Ellicott writes: "TILL HE SHOULD PAY THE DEBT.—Neither the memory of his lord's mercy, nor any touch of pity, restrains the man who broods over the memory of wrong. But the course which he takes is, it may be noted, as unwise as it is ungenerous. He, as a slave, cannot command his fellow-slave to be sold. He can cast him into prison; but in so doing he cuts the debtor off from all opportunities of gaining the money by which he might pay his debt. His vindictiveness is so far suicidal. This surely is not without its analogue in the interpretation of the parable. Whatever be the nature of the offence, patience and forbearance at once encourage and enable the offender to make restitution. Harshness shuts him up as in the prison of a sullen defiance."

Matthew 18:31

(A.V.): So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

(SNT): And when their fellow-servants saw what was done, it grieved them much; and they came and made known to their lord all that had occurred.

(NNT): Then his fellow-servants, seeing what was done, were greatly grieved; and went and told their lord all that had been done.

- (JMT): Now when his fellow-servants saw what had happened they were greatly distressed, and they went and explained to their master all that had happened.
- (WNT): His fellow servants, therefore, seeing what had happened, were exceedingly angry; and they came and told their master without reserve all that had happened.
- (Comp): The Greek word translated "told" is compounded of *throughout* and *explain*.

Matthew 18:32

- (A.V.): Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
- (SNT): Then his lord called him, and said to him: Thou vile servant! Lo, I forgave thee that whole debt, because thou entreatedst of me: (*Notes: "vile," or as the Syriac gives, 'evil,' 'bad.'*)
- (NNT): Then his lord, having called him, saith to him, Thou wicked servant! All that debt I forgave thee because thou didst beseech me;
- (JMT): Then his master summoned him and said, 'You scoundrel of a servant! I discharged all that debt for you, because you implored me.
- (WNT): At once his master called him and said, "Wicked servant, I forgave you all that debt, because you entreated me:
- (Comp): As Alexander Bruce puts it: "In point of fact he had not, at least in words, asked remission but only time to pay. Ungenerous

himself, he was incapable of conceiving, and therefore of appreciating such magnificent generosity."

Matthew 18:33

(A.V.): Shouldest not thou also have had compassion on thy fellow-servant, event as I had pity on thee?

(SNT): oughtest not thou also to have compassion on thy fellow-servant, as I had compassion on thee?

(NNT): shouldst not thou also have had pity on thy fellow-servant, even as I had pity on thee?

(JMT): Ought you not to have had mercy on your fellow-servant, as I had on you?

(WNT): ought not you also to have had pity on your fellow servant, just as I had pity on you?

(Comp): Chrysostom adds: "When he owed him ten thousand talents, he did not call him wicked, nor did he at all chide him, but had mercy on him; but now when he had been ungenerous to his fellow-servant, then he says to him, *Thou wicked servant*; and this is what is said, *oughtest thou not to have had mercy upon thy fellow-servant?*"

Matthew 18:34

(A.V.): And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

(SNT): And his lord was angry, and delivered him over to the torturers, until he should pay all he owed him.

- (NNT): And his lord was enraged, and delivered him to the inflictors of punishment, till he should pay all that was due to him.
- (JMT): And in hot anger his master handed him over to the torturers, till he should pay him all the debt.
- (WNT): "So his master, greatly incensed, handed him over to the jailers until he should pay all he owed him. (Notes: "Jailers;" Or 'torturers.')
- (Comp): William Bruce writes: "The consequence of man's not doing so is stated in its being said, *His lord was wroth*. Such expressions do not mean that there really are any vengeful passions in the Source of all good, but by such language the contrariety between the state of the wicked and the Lord's divine love is what is intended, and their inability to view him such as he really is, because they do not receive his love in their own hearts and minds; for it is always through the medium of his own state that man forms his spiritual ideas of the Divine nature."

Matthew 18:35

- (A.V.): So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.
- (SNT): So will my Father who is in heaven do to you, unless ye from your heart forgive each his brother his offence.
- (NNT): So also will my heavenly Father do to you, if ye forgive not every one his brother from your hearts.

(JMT): My Father will do the same to you unless you each forgive your brother from the heart."

(WNT): "In the same way my Heavenly Father will deal with you, if you do not all of you forgive one another from your hearts." (*Notes: "My;" Not 'your,' in this connection. "The unforgiving servant has ceased to be a true child of God" (Chrysostom).)*

(Comp): This text corresponds to Solomon's thought: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (Proverbs 21:13.)

CHAPTER XIX.

Matthew 19:1

- (A.V.): And it came to pass *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;
- (SNT): And when Jesus had ended these discourses, he removed from Galilee, and came to the confines of Judaea on the other side of Jordan. (*Notes: "discourses," or as the Syriac gives, 'words.'*)
- (NNT): And it came to pass, that when Jesus had ended these sayings, he removed from Galilee, and came into the borders of Judaea, beyond the Jordan.
- (JMT): When Jesus finished saying this he moved from Galilee and went to the territory of Judaea that lies across the Jordan.
- (WNT): When Jesus had finished these discourses, He removed from Galilee and came into that part of Judaea which lay beyond the Jordan. (*Notes: "Part of Judaea etc." 'Judaea beyond the Jordan' is mentioned by Josephus also, though 'Judaea' in the N. T. seems generally to be bounded by the Jordan on the east, as in 4:25.*)
- (Comp): Vincent explains the Greek word rendered *coasts*: "Better Revised Version, *borders*; though it is easy to see how the translation *coasts* arose, *coast* being derived from the Latin *costa*, a *side*, and hence a *border* generally, though now applied to the sea-side only."

Matthew 19:2

- (A.V.): And great multitudes followed him; and he healed them there.
- (SNT): And great multitudes followed after him, and he healed them there.
- (NNT): And great multitudes followed him; and he healed them there.
- (JMT): Large crowds followed him and he healed them there.
- (WNT): And a vast multitude followed him, and He cured them there.
- (Comp): Wycliffe gives an interesting translation of the text: "*And manye cumpanyes of men sueden hym* (that is *sued, pursued*, followed Him)."

Matthew 19:3

- (A.V.): The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?
- (SNT): And Pharisees came to him, and tempted him and said: Is it lawful for a man to divorce his wife for every cause?
- (NNT): And the Pharisees came to him, trying him, and saying, Is it lawful for a man to put away his wife for every cause?
- (JMT): Then the Pharisees came up to tempt him. They asked, "Is it right to divorce one's wife for any reason?"
- (WNT): Then came some of the Pharisees to Him to put Him to the proof by the question, "Has a man a right to divorce his wife whenever he choòses?" (Notes: "*Some of the Pharisees;*" V. L.

'the Pharisees.' "Whenever etc." Or 'on any and every ground.')

- (Comp): Vincent throws light upon a current problem: "FOR EVERY CAUSE. The *temptation* turned upon the dispute dividing the two great Rabbinical schools, the one of which (that of Hillel) held that a man might divorce his wife for any reason which rendered her distasteful to him; and the other (that of Shammai) that divorce was allowable only in case of unchastity. The querists would be anxious to know which side Jesus espoused."

Matthew 19:4

- (A.V.): And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,
- (SNT): And he answered and said to them: Have ye not read, that he who made [them] at the beginning, made them a male and a female?
- (NNT): And he answering said, Have ye not read, that he who made them at the beginning, made them male and female?
- (JMT): He replied, "Have you never read that He who *created them male and female* from the beginning
- (WNT): "Have you not read," He replied, "that He who made them 'MADE THEM' from the beginning 'MALE AND FEMALE,
- (Comp): Jesus quotes from Genesis: "So God created man in his *own* image, in the image of God created he him; male and female created he them." (1:27.)

Matthew 19:5

- (A.V.): And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?
- (SNT): And he said: For this reason, a man shall leave his father and his mother, and adhere to his wife; and they two shall be one flesh.
- (NNT): And He said: "For this cause shall a man leave father and mother, and cleave to his wife; and the two shall become one flesh."
- (JMT): said, *Hence a man shall leave his father and mother, and cleave to his wife, and the pair shall be one flesh?*
- (WNT): AND SAID, FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE UNITED TO HIS WIFE, AND THE TWO SHALL BE ONE?'
- (Comp): This text is a reference to Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."
See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mark Baker Eddy, Appendix B, page 1101, Matthew 19:5.

Matthew 19:6

- (A.V.): Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
- (SNT): Wherefore they were not two, but one flesh.

What therefore God hath united, let not man sunder.

(NNT): So they are no longer two, but one flesh. What therefore God joined together, let not man put asunder.

(JMT): So they are no longer two, but one flesh. What God has joined, then, man must not separate."

(WNT): Thus they are no longer two, but 'one'! What therefore God has joined together, let not man separate."

(Comp): Vincent writes: "WHAT. Not *those*. Christ is contemplating, not the *individuals*, but the *unity* which God cemented; and so Wycliff, *that thing that God enjoined*; that is, knit together. The aorist tense (denoting the occurrence of an event at some past time, considered as a momentary act) seems to refer to the original ordinance of God at the creation (verse 4)."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 19:6.

Matthew 19:7

(A.V.): They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

(SNT): They say to him: Why then did Moses command to give a bill of divorce, and to put her away? (*Notes: "bill," or as the Syriac gives, 'writing.'*)

(NNT): They say to him, Why then did Moses ordain

that a man may give his wife a writing of divorce, and put her away?

(JMT): They said to him, "Then why did Moses lay it down that we were to *divorce by giving a separation-notice?*"

(WNT): "Why then," said they, "did Moses command the husband to give her 'a written notice of divorce,' and so put her away?"

(Comp): This reference to Moses reads: "WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorce, and give *it* in her hand, and send her out of his house." (Deuteronomy 24:1.)

Matthew 19:8

(A.V.): He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

(SNT): He said to them: Moses, on account of the hardness of your heart, permitted you to divorce your wives: but from the beginning it was not so.

(NNT): He saith to them, Moses, on account of your hardness of heart, allowed you to put away your wives; but in the beginning it was not so.

(JMT): He said to them, "Moses permitted you to divorce your wives, on account of the hardness of your hearts, but it was not so from the beginning.

(WNT): "Moses," He replied, "in consideration of the hardness of your nature permitted you to put away your wives, but it has not been so from the beginning. (Notes: "*In consideration of*," literally '*(looking) to*.' "*Hardness*;" Or '*cruelty*.' "*He permitted divorce in order to prevent murder*" (Jerome), or because however stringently he might have forbidden it the wickedness of human nature was such that the prohibition would have been disregarded.—Ed.)

(Comp): Lange writes: "The first instance of polygamy is recorded in Genesis iv. 19. It deserves special notice, that it appears in conjunction with murder, avenging of blood, and sinful poetry; and that it occurs in the line of Cain, not in that of Seth."

Matthew 19:9

(A.V.): And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

(SNT): And I say to you, That whoever leaveth his wife not being an adulteress, and taketh another, committeth adultery. And whoever taketh her that is divorced, committeth adultery. (Notes: "*taketh*," or as the Syriac gives, '*marrieth*.')

(NNT): And I say to you, Whoever putteth away his wife, except for fornication, and marrieth another, committeth adultery.

(JMT): I tell you, whoever divorces his wife except for unchastity and marries another woman,

commits adultery; and he who marries a divorced woman commits adultery."

(WNT): And I tell you that whoever divorces his wife for any reason except her unfaithfulness, and marries another woman, commits adultery."
(Notes: "Commits adultery;" V. L. reads (as in Matt. 5:32) 'causes her to commit adultery'; and some authorities add, 'and he who has married her when so put away' (or perhaps 'has married a divorced woman') 'commits adultery.')

(Comp): Barnes reviews the text thus: "'And I say unto you.' Emphasis should be laid here on the word 'I'. This was the opinion of Jesus—this he proclaimed to be the law of his kingdom—this the command of God ever afterwards. Indulgence had been given by the laws of Moses; but that indulgence was to cease, and the marriage relation to be brought back again to its original intention. Only one offence was to make divorce lawful."

Matthew 19:10

(A.V.): His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

(SNT): His disciples say to him: If such is the case between man and wife, it is not expedient to take a wife.

(NNT): The disciples say to him, If such be the case of a man with his wife, it is not good to marry.

(JMT): The disciples said to him, "If that is a man's position with his wife, there is no good in marrying."

(WNT): "If this is the case with a man in relation to his wife," said the disciples to Him, "it is better not to marry."

(Comp): Vincent gives one version of this problem: "THE CASE. Not the *relation* of the man to his wife, nor *the circumstances, the state of the case*. The Greek word rendered *case* refers to *cause* (verse 3), and the meaning is, if the matter stands thus with reference to the *cause* which the man must have for putting away his wife."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 19:10.

Matthew 19:11

(A.V.): But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

(SNT): But he said to them: Not every one is capable of that thing, but he only to whom it is given. (*Notes: "thing," or as the Syriac gives, 'word.'*)

(NNT): But he said to them, All cannot receive this saying, but they only to whom it is given.

(JMT): He said to them, "True, but this truth is not practicable for everyone, it is only for those who have the gift.

(WNT): "It is not every man," He replied, "who can receive this teaching, but only those on whom the grace has been bestowed.

(Comp): William Bruce writes: "One would think there could be no great difficulty in admitting the

rectitude of the law which the Lord had delivered. Yet the Divine law of marriage is repugnant to the natural man. The polygamy of the heathen world affords too abundant evidence of this; and the Jews themselves, who were natural men, were in the same gross and dark state in regard to marriage. Those only to whom it is given can see the true law."

Matthew 19:12

- (A.V.): For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.
- (SNT): For there are some eunuchs, born so from their mother's womb; and there are some eunuchs, who were made eunuchs by men; and there are some eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He that can be contented let him be contented.
- (NNT): For there are eunuchs, who were so born from their mother's womb; and there are eunuchs, who were made eunuchs by men; and there are eunuchs, who made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive it, let him receive it.
- (JMT): There are eunuchs who have been eunuchs from their birth, there are eunuchs who have been made eunuchs by men, and there are eunuchs who have made themselves eunuchs

for the sake of the Realm of heaven. Let anyone practice it from whom it is practicable."

(WNT): There are men who from their birth have been disabled from marriage, others who have been so disabled by men, and others who have disabled themselves for the sake of the Kingdom of the Heavens. He who is able to receive this, let him receive it."

(Comp): Chrysostom declares: "For as the deed without the will does not constitute a sin; so a righteous act is not in the deed unless the will go with it. That therefore is honourable continence, not which mutilation of body of necessity enforces, but which the will of holy purpose embraces."

Matthew 19:13

(A.V.): Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

(SNT): Then they brought children to him, that he might lay his hand upon them and pray. And his disciples rebuked them.

(NNT): Then there were brought to him children, that he might lay his hands on them, and pray; and the disciples rebuked them.

(JMT): Then children were brought to him that he might lay his hands on them and pray over them. The disciples checked the people.

(WNT): Then young children were brought to Him for Him to put His hands on them and pray; but the disciples interfered.

- (Comp): Remigius writes this of an ancient custom:
 "For it was a custom among the ancients that little children should be brought to aged persons, to receive benediction by their hand or tongue; and according to this custom little children are now brought to the Lord."

Matthew 19:14

- (A.V.): But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
- (SNT): But Jesus said to them: Allow children to come to me, and forbid them not; for of those that are like them is the kingdom of heaven.
- (NNT): But Jesus said to them, Suffer the children, and forbid them not to come to me; for to such belongeth the kingdom of heaven.
- (JMT): but Jesus said to them, "Let the children alone, do not stop them from coming to me; the Realm of heaven belongs to such as these."
- (WNT): Jesus however said, "Let the little children come to me, and do not hinder them; for it is to those who are childlike that the Kingdom of the Heavens belongs."
- (Comp): Solomon wrote of the child thought: "I love them that love me; and those that seek me early shall find me." (Proverbs 8:17.)
 See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 19:14.

Matthew 19:15

- (A.V.): And he laid *his* hands on them, and departed thence.
- (SNT): And he laid his hand upon them, and departed from there.
- (NNT): And he laid his hands on them, and departed thence.
- (JMT): Then he laid his hands on them and went upon his way.
- (WNT): So He laid His hands upon them and went away.
- (Comp): This ancient custom dates back to the earliest Scriptural record. In Genesis we read: "And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn." (48:14.)

Matthew 19:16

- (A.V.): And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?
- (SNT): And one came, drew near, and said to him: Good Teacher, what good thing must I do, that eternal life may be mine?
- (NNT): And lo! one came to him and said, Teacher, what good thing shall I do, that I may have everlasting life?
- (JMT): Up came a man and said to him, "Teacher, what good deed must I do to gain life eternal?

(WNT): "Teacher," said one man, coming up to Him, "what that is good shall I do in order to win the Life of the Ages?" (*Notes: "Teacher;" V.L. 'Good Teacher.' "Of the Ages;" Greek 'aeonian.' The compound expression 'Life of the Ages' (or 'Aeonian Life') seems to have been regarded by the sacred writers as a sort of proper name, and therefore to have been commonly used without an article preceding. Yet where this same life is spoken of without the adjective appended, the article is generally used in the Greek 'the Life'; as in 7:14; 18:8, 9, and in the Greek of the next verse in this chapter.*)

(Comp): Clarke gives the following review of this text: "Much instruction may be had from seriously attending to the *conduct, spirit, and question* of this person. 1. He came running (Mark x. 17), for he was deeply convinced of the importance of his business, and seriously determined to *seek* so as to find.

2. He *kneeled*, or caught him by the knees, thus evidencing his *humility*, and addressing himself only to *Mercy*.

3. He came in the spirit of a *disciple*, or *scholar* desiring to be *taught* a matter of the utmost importance to him—*Good Teacher*.

4. He came in the spirit of *obedience*; he had worked hard to no purpose, and he is still willing to work, provided he can have a prospect of succeeding—*What good thing shall I do*.

Matthew 19:17

(A.V.): And he said unto him, Why callest thou me good? *there is none good but one, that is God*: but if thou wilt enter into life, keep the commandments.

- (SNT): And he said to him: Why callest thou me good? There is none good, except one, [namely,] God. But if thou wouldst enter into life, keep the commandments.
- (NNT): And he said to him, Why dost thou ask me concerning what is good? There is but one who is good. But if thou wilt enter into life, keep the commandments.
- (JMT): He said to him, "Why do you ask me about what is good? One alone is good. But if you want to get into Life, keep the commands."
- (WNT): "Why do you ask me," He replied, "about what is good? There is only One who is truly good. But if you desire to enter Life, keep the Commandments." (*Notes: "Why do you ask etc.," V. L. 'Why do you call me good? None is good but One, namely God.'*)
- (Comp): Hannah sang: "*There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.*" (I Samuel 2:2.) The last clause of the text refers to this passage from Leviticus: "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD." (18:5.)

Matthew 19:18

- (A.V.): He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
- (SNT): He said to him, Which? And Jesus said to him: Thou shalt not kill; and thou shalt not

commit adultery; and thou shalt not steal; and thou shalt not bear false testimony;

(NNT): Which? saith he. And Jesus said, These: "Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness;

(JMT): "Which?" he said. Jesus answered, "The commands, *you shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness,*

(WNT): "Which Commandments?" he asked. Jesus answered, " 'THOU SHALT NOT KILL;' 'THOU SHALT NOT COMMIT ADULTERY;' 'THOU SHALT NOT STEAL;' 'THOU SHALT NOT LIE IN GIVING EVIDENCE;' (*Notes: "Which;" The assertion that this is literally 'of what kind' is inexact. The word here rendered 'which,' does bear the meaning of 'of what kind' in Classical Greek and in a few passages in the N. T. (as John 12:33, 1 Cor. 15:35; 1 Pet. 1:11), but not in the majority of cases. In Hellenistic Greek the sense of our 'what' in agreement with a noun which is the name of a thing (not of a person) is most commonly—and in the LXX exclusively, if Trommius' Concordance may be trusted—expressed by this word.*)

(Comp): Lange writes: "THOU SHALT NOT.—This enumeration of the commandments by the Lord is of some importance, with reference to the distinction between 'what are commonly termed the first and second tables of the law. In verse 18 four commandments of the second table are mentioned; and it has been asked how this verse stands related to verse 19. But, according to Leviticus xix. 18, the injunction,

'Thou shalt love thy neighbor as thyself,' is evidently intended as a summary of the second table. Hence we infer that 'Honor thy father and thy mother' is to be taken in a deeper sense, as summing up the commandments of the first table. In other words, 1. Keep sacred the root of life; or, the first table. 2. Keep sacred the tree of which you are a branch; or, the second table."

Matthew 19:19

(A.V.): Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

(SNT): and honor thy father and thy mother; and thou shalt love thy neighbor as thyself.

(NNT): Honor thy father and thy mother;" and, "Thou shalt love thy neighbor as thyself."

(JMT): *honour your father and mother, and you must love your neighbour as yourself."*

(WNT): 'HONOUR THY FATHER AND THY MOTHER' and 'THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THYSELF.' "

(Comp): The first clause is a quotation of Exodus 20:12: "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee."

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD." (Leviticus 19:18.)

See Concordance to Science and Health with

Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 19:19.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 19:19.

Matthew 19:20

- (A.V.): The young man saith unto him, All these things have I kept from my youth up: what lack I yet?
- (SNT): The young man saith to him: All these have I kept from my childhood. What do I lack?
- (NNT): The young man saith to him, All these things have I kept; in what am I still wanting?
- (JMT): The young man said, "I have observed all these. What more is wanting?"
- (WNT): "All of these," said the young man, "I have carefully kept. What do I still lack?" (*Notes: "Carefully kept;" literally 'guarded,' A stronger word than that in verse 17.*)
- (Comp): We quote from Lange: "It is, indeed, true that the young man was still self-righteous. He had no conception of the spirituality, the depth, or the height of the commandments of God. Taking only the letter of the law, he considered himself blameless, and perhaps even righteous, before God. Yet his heart misgave him, and he felt that he still lacked something. Under this sense of want, he put the question to the Saviour, as if he would have said: What is it then that I yet lack? All these things have not given me peace of mind."

Matthew 19:21

- (A.V.): Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.
- (SNT): Jesus saith to him: If thou desirest to be perfect, go, sell thy property, and give to the poor; and there shall be for thee a treasure in heaven; and come thou after me. (*Notes: "there shall be," or as the Syriac gives, 'thou shalt have.'*)
- (NNT): Jesus said to him, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.
- (JMT): Jesus said to him, "If you want to be perfect, go and sell your property, give the money to the poor and you shall have treasure in heaven; then come and follow me."
- (WNT): "If you desire to be perfect," replied Jesus, "go and sell all that you have, and give to the poor, and you shall have wealth in Heaven; and come, follow me."
- (Comp): With wonderful vision, William Bruce writes: "The young man, while scrupulous in his observance of the law, had never, perhaps, thought that he was still under the dominion of the love of the world. Our Lord, who knew his heart, touched this tender part, and immediately it shrunk as a punctured fibre, or as the apple of the eye when covered with a flood of light. Here was something to be undone and to do which he had never dreamt of as coming within the requirement of the law."

Matthew 19:22

- (A.V.): But when the young man heard that saying, he went away sorrowful: for he had great possessions.
- (SNT): And the young man heard that speech, and he went away in sadness; for he had much property. (*Notes: "speech," or as the Syriac gives, 'word.'*)
- (NNT): But the young man, on hearing this, went away sorrowful; for he had great possessions.
- (JMT): When the young man heard that, he went sadly away, for he had great possessions.
- (WNT): On hearing those words the young man went away much cast down; for he had much property.
- (Comp): The young man could scarcely appreciate that it was not *his* sorrow which he was experiencing, but that of a false concept giving way to a gleam of reality.

Matthew 19:23

- (A.V.): Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
- (SNT): And Jesus said to his disciples: Verily I say to you, It is difficult for a rich man to enter into the kingdom of heaven.
- (NNT): Then Jesus said to his disciples, Truly do I say to you, It will be hard for a rich man to enter the kingdom of heaven.
- (JMT): And Jesus said to his disciples, "I tell you

truly, it will be difficult for a rich man to get into the Realm of heaven.

(WNT): So Jesus said to His disciples, "I solemnly tell you that it is with difficulty that a rich man will enter the Kingdom of the Heavens.

(Comp): Again Bruce attains great heights in his appreciation of the text: "Spiritual riches are the knowledge of spiritual things; for knowledge is mental wealth, and religious knowledge is but a higher kind, intended to minister to the purposes of spiritual life. But spiritual knowledge, like natural and material wealth, may be employed for noble purposes or used for unworthy ends. It may be treasured up, too, for its own sake, without a view to any useful end; or, what is more akin to the present subject, it may be considered sufficient of itself to secure a place in the kingdom of heaven. Those who thus regard knowledge are the rich, against whom the Word pronounces such severe judgments, and against whom heaven is closed; and their knowledges are the great possessions in which they trust, but which they must sell and give to the poor if they would have treasure in heaven."

Matthew 19:24

(A.V.): And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

(SNT): And again, I say to you: It is easier for a

camel to enter the aperture of a needle, than for a rich man to enter the kingdom of God.

(NNT): And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven.

(JMT): I tell you again, it is easier for a camel to get through a needle's eye than for a rich man to get into the Realm of God."

(WNT): Yes, I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." (*Notes: "Camel;" A similar hyperbole occurs in 23:24.*)

(Comp): This text resembles in substance Jeremiah's thought: "Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil." (13:23.) See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 19:24.

Matthew 19:25

(A.V.): When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

(SNT): And when the disciples heard [it], they wondered greatly and said: Who then can attain to life! (*Notes: "life," or as the Syriac gives, 'can live.'*)

(NNT): And the disciples, hearing this, were exceedingly amazed, saying, Who then can be saved?

(JMT): When the disciples heard this they were utterly astounded; they said, "Who then can possibly be saved?"

(WNT): These words utterly amazed the disciples, and they asked, "Who then can be saved?"

(Comp): Augustine writes: "Whereas the rich are few in comparison to the multitude of the poor, we must suppose that the disciples understood all who wish for riches, as included in the number of the rich."

Matthew 19:26

(A.V.): But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

(SNT): Jesus looked on them, and said to them: With men this is not practicable, but with God every thing is practicable.

(NNT): But Jesus, fixing his eyes on them, said, With men this is impossible; but with God all things are possible.

(JMT): Jesus looked at them and said, "This is impossible for men, but anything is possible for God."

(WNT): Jesus looked at them and said, "With men this is impossible, but with God everything is possible."

(Comp): As David declared: "Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people." (Psalms 3:8.)

Matthew 19:27

(A.V.): Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?

- (SNT): Then answered Cephas, and said to him: Lo, we have forsaken every thing, and come after thee: what therefore shall we receive? (*Notes: "Cephas," or as the Syriac gives, Greek 'Peter': "receive," or as the Syriac gives, 'shall be to us.'*)
- (NNT): Then Peter answering said to him, Lo! we left all, and followed thee; what then shall we have?
- (JMT): Then Peter replied, "Well, we have left our all and followed you. Now what are we to get?"
- (WNT): Then Peter said to Jesus, "See, *we* have forsaken everything and followed you; what then will be *our* reward?"
- (Comp): Lange's review reads: "The main point lies in the fact, that when leaving Galilee, they had, in mind and heart, and to the best of their understanding, made a complete renunciation of the world, and were now ready to follow their Lord, on His path of suffering, to Jerusalem. Jesus had already predicted His own future glory, but as yet He had preserved silence about the future of the disciples. On this point they now asked for further information."

Matthew 19:28

- (A.V.): And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

- (SNT): Jesus said to them: Verily I say to you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory in the new world, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel. (*Notes: "judge," or as the Syriac gives, 'rule.'*)
- (NNT): And Jesus said to them, Truly do I say to you, that, in the renovation when the Son of man sitteth on the throne of his glory, ye who have followed me shall also yourselves sit on twelve thrones, judging the twelve tribes of Israel.
- (JMT): Jesus said to them, "I tell you truly, in the new world, when the Son of man shall sit on the throne of his glory, you who have followed me shall also sit on twelve thrones to govern the twelve tribes of Israel.
- (WNT): "I solemnly tell you," replied Jesus, "that in the New Creation, when the Son of Man has taken His seat on His glorious throne, all of you who have followed me shall also sit on twelve thrones and judge the twelve tribes of Israel. (*Notes: "In the New Creation," Or 'in the again-birth,' Greek palin-gēnesia, in which there will be a new Genesis either of this earth and all that is in it, or of the individual man, as in Tit. 3:5. (The word occurs only in these two passages.) Some are of opinion that the latter is the meaning in this place also, and that the phrase should be taken with 'followed me.'*)
- (Comp): Scholars perceive a reference to David's words: "THE Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalms 110:1.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 19:28.

Matthew 19:29

- (A.V.): And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.
- (SNT): And every man that relinquisheth houses, or brothers or sisters, or father or mother, or wife or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit eternal life.
- (NNT): And every one who hath left brothers, or sisters, or father, or mother, or children, or lands, or houses, for the sake of my name, will receive many fold more, and will inherit everlasting life.
- (JMT): Everyone who has left brothers or sisters or father or mother or wife or children or lands or houses for my name's sake will get a hundred times as much and inherit life eternal.
- (WNT): And whoever has forsaken houses, or brothers or sisters, or father or mother, or children or lands, for my sake, shall receive many times as much and shall have as his inheritance the Life of the Ages. (*Notes: "Or mother;" V. L. adds 'or wife.' "Many times;" V. L. 'a hundred times.' "Of the Ages;" Greek 'aeonian.'*)
- (Comp): There is an old Arabic proverb which runs:

“Purchase the next world with this; so shalt thou win both.”

The Greek word *hundredfold* should read *manifold*.

Matthew 19:30

- (A.V.): But many *that are* first shall be last; and the last *shall be* first.
- (SNT): But there are many first who shall be last, and last [who shall be] first.
- (NNT): But many who are first will be last, and the last first.
- (JMT): Many who are first shall be last, and many who are last shall be first.
- (WNT): “But many who are now first will be last, and many who are now last will be first.
- (Comp): Cook declares: “*But many that are first.* The division of chapters here interrupts the sense; for this verse serves to introduce the parable of the labourers and is illustrated by it.”

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 19:30.

CHAPTER XX.

Matthew 20:1

- (A.V.): For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.
- (SNT): For the kingdom of heaven is like a man, the lord of a house, who went out, at dawn of day, to hire laborers for his vineyard.
- (NNT): For the kingdom of heaven is like a householder, who went out early in the morning to hire laborers for his vineyard.
- (JMT): For the Realm of heaven is like a householder who went out early in the morning to hire labourers for his vineyard;
- (WNT): "For the Kingdom of the Heavens is like an employer who went out early in the morning to hire men to work in his vineyard, (*Notes: "an employer;" literally 'a man, a master of a house.'*)
- (Comp): The phrase *early in the morning* means literally *along with the dawn*.

Some perceive in this parable a reference to Isaiah's thought: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill." (5:1.)

Matthew 20:2

- (A.V.): And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

- (SNT): And he contracted with the laborers for a denarius a day: and sent them into his vineyard.
- (NNT): And having agreed with the laborers for a denary a day, he sent them into his vineyard.
- (JMT): and after agreeing with the labourers to pay them a shilling a day he sent them into his vineyard.
- (WNT): and having made an agreement with them for a shilling a day, sent them into his vineyard.
- (Comp): Vincent writes: "A *denarius*, the chief silver coin of the Romans at this time, and of the value of about seventeen cents. We must remember to reckon according to the rate of wages in that day. A denarius was regarded as good pay for a day's work. It was the pay of a Roman soldier in Christ's time. In almost every case where the word occurs in the New Testament it is connected with the idea of a liberal or large amount.

"For a penny is, literally, out of or on the strength of a penny; the payment being that on the strength of which the agreement was made. The agreement arose out of the demand on the one hand and the promise on the other."

Matthew 20:3

- (A.V.): And he went out about the third hour, and saw others standing idle in the marketplace.
- (SNT): And he went out at the third hour, and saw others standing idle in the market-place.
(Notes: "third hour," about 9 a. m.)

- (NNT): And going out about the third hour, he saw others standing idle in the market-place;
- (JMT): Then, on going out at nine o'clock he noticed some other labourers standing in the market-place doing nothing;
- (WNT): About nine o'clock he went out and saw others loitering in the market-place.
- (Comp): Clarke writes: "*Market-place*. Where labourers usually stood till they were hired. I have often seen labourers standing in the market-places of large towns in these countries, waiting to be employed."

Matthew 20:4

- (A.V.): And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
- (SNT): and he said to them, Go ye also into my vineyard, and what is right I will give you;
- (NNT): and said to them, Go ye also into the vineyard; and whatever is right, I will give you.
- (JMT): to them he said, 'You go into the vineyard too, and I will give you whatever wage is fair.'
- (WNT): To these also he said, " 'You also, go into the vineyard, and whatever is right I will give you.'
- (Comp): We give Ellicott's remark on this text: "The absence of a definite contract in hiring the labourers who did less than the day's work obviously involved an implicit trust in the equity of the householder. They did not stipulate for wages, or ask, as the disciples had

asked, 'What shall we have therefore?' The implied lesson thus suggested is, that a little work done, when God calls us, in the spirit of trust, is better than much done in the spirit of a hireling."

Matthew 20:5

- (A.V.): Again he went out about the sixth and ninth hour, and did likewise.
- (SNT): and they went. And again he went out at the sixth and ninth hours, and did the same.
(Notes: sixth and ninth hours, noon, and 3 p. m.)
- (NNT): And they went. Again going out about the sixth and the ninth hour, he did likewise.
- (JMT): So they went in. Going out again at twelve o'clock and at three o'clock, he did the same thing.
- (WNT): "So they went. Again about twelve, and about three o'clock, he went out and did the same.
- (Comp): As Alexander Bruce puts it: "More men still on similar footing."

Matthew 20:6

- (A.V.): And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
- (SNT): And about the eleventh hour, he went out and found others who were standing and idle; and he said to them: Why stand ye all the day, and are idle? (Notes: eleventh hour, about 5 p. m.)
- (NNT): And going out about the eleventh hour, he

found others standing, and saith to them,
Why stand ye here all the day idle?

(JMT): And when he went out at five o'clock he came upon some others who were standing; he said to them, 'Why have you stood doing nothing all the day?'

(WNT): And going out about five o'clock he found others loitering, and he asked them, " 'Why have you been standing here all day long, doing nothing?'

(Comp): In the words of Solomon: "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." (Proverbs 19:15.)

Matthew 20:7

(A.V.): They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

(SNT): They say to him, Because no one hath hired us. He saith to them: Go ye also into the vineyard; and what is right ye shall receive.

(NNT): They say to him, Because no one hath hired us. He saith to them, Go ye also into the vineyard.

(JMT): 'Because nobody hired us,' they said. He told them, 'You go into the vineyard too.'

(WNT): " 'Because no one has hired us,' they replied. " 'You also, go into the vineyard,' he said. *(Notes: "No one has hired us;" The whole parable turns on this fact. God's call comes to different individuals at different times. All will share in an equal*

blessedness who respond to it with equal readiness, when it comes.—Ed.)

- (Comp): Ellicott remarks: "BECAUSE NO MAN HATH HIRED US.—This, again, is one of the salient points of the parable. The last-called labourers had not rejected any previous summons, and when called they obeyed with alacrity. They, too, came in full unquestioning faith."

Matthew 20:8

- (A.V.): So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.
- (SNT): And when it was evening, the lord of the vineyard said to his steward: Call the laborers, and give them their wages; and commence with the last, and proceed to the first.
- (NNT): And when evening came, the lord of the vineyard saith to his steward, Call the laborers, and give them their pay, beginning with the last, and going on to the first.
- (JMT): Now when evening came the master of the vineyard said to his bailiff, 'Summon the labourers and pay them their wages, beginning with the last and going on to the first.'
(Notes: Note the connection between this parable (ver. 16) and 19:30.)
- (WNT): "When evening came, the master said to his steward, 'Call the men and pay them their wages. Begin with the last set and finish with the first.' "

(Comp): Barnes writes: " 'When even was come.' That is, when the twelfth hour was come; the day was ended, and the time of payment was come. 'The steward.' He was one who had the administration of affairs in the absence of the householder; who provided for the family; and who was intrusted with the payment of labourers and others. He was commonly the most trusty and faithful of the servants, raised to that station as a reward for his fidelity. 'Beginning from the last unto the first.' It was immaterial where he began to pay, provided he dealt justly by them. In the parable, this order is mentioned to give opportunity for the remarks which follow. Had those first hired been first paid, they would have departed satisfied, and the point of the parable would have been lost."

Matthew 20:9

- (A.V.): And when they came that *were hired* about the eleventh hour, they received every man a penny.
- (SNT): And those of the eleventh hour came, and received each a denarius.
- (NNT): And they who were hired about the eleventh hour came, and received each a denary.
- (JMT): When those who had been hired about five o'clock came, they got a shilling each.
- (WNT): When those came who had begun at five o'clock, they received a shilling apiece;
- (Comp): Ellicott has caught the significance of this

parable. He writes: "EVERY MAN A PENNY.—The scale of payment rested on the law of a generous equity. The idleness of the labourers had been no fault of theirs, and the readiness with which they came at the eleventh hour implied that they would have come as readily had they been called at day-break, and therefore they received a full day's wages for their fraction of a day's work. The standard of payment was qualitative, not quantitative. In the interpretation of the parable, the 'penny,' as before, represents the eternal life of the kingdom of heaven. No true labourer could receive less; the longest life of labour could claim no more."

Matthew 20:10

- (A.V.): But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
- (SNT): And when the first came, they supposed they should receive more; but they also received each a denarius.
- (NNT): But when the first came, they supposed that they should receive more; and they too received each a denary.
- (JMT): So when the first labourers came up, they supposed they would get more; but they too got each their shilling.
- (WNT): and when the first came, they expected to get more, but they also each got the shilling.
(Notes: "*The shilling*;" V. L. '*a shilling*.')
- (Comp): This text should have prepared the disciples

for Paul's place among them later on, and his marvelous fruits as a laborer in the vineyard. Even today it is not always the case that a younger student, who suddenly comes into prominence through demonstration and reward, is welcomed, or his progress relished by those who have borne the *heat of the day*. These seem to forget that there is always this *heat* to be endured by each successive generation of workers, and that they (the older students) have already passed from this heat to the cooler evening of a settled faith and scientific status—to the security of a reward justly earned.

Matthew 20:11

- (A.V.): And when they had received *it*, they murmured against the goodman of the house,
 (SNT): And when they received [it], they murmured against the lord of the house,
 (NNT): And when they had received it, they murmured against the householder,
 (JMT): And on getting it they grumbled at the householder.
 (WNT): So when they had received it, they grumbled against the employer,
 (Comp): Ellicott writes: "THEY MURMURED—that is, as the Greek tense shows, with repeated and prolonged murmurs."

Matthew 20:12

- (A.V.): Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

(SNT): and said: These last have labored but one hour, and thou hast made them equal with us who have borne the burden of the day and the heat of it.

(NNT): saying, These last have worked but one hour, and thou hast made them equal to us, who have borne the burden and heat of the day.

(JMT): 'These last,' they said, 'have only worked a single hour, and yet you have ranked them equal to us who have borne the brunt of the day's work and the heat!'

(WNT): Saying, " 'These who came last have done only one hour's work, and you have put them on a level with us who have worked the whole day and have borne the scorching heat.' (Notes: "Have done...work;" The verb bears the same meaning in Ruth 2:19, LXX. "Only;" In the English language the numeral needs to be thus emphasized. "You have;" Or 'have you?')

(Comp): The Greek word rendered *heat* conveys the sense of *scorching heat*—a figure based upon those terrible desert blasts which so frequently devastated the country.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 20:12.

Matthew 20:13

(A.V.): But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

(SNT): But he answered, and said to one of them: My

friend, I do thee no injustice: was it not for a denarius that thou didst contract with me?

(NNT): But he answering said to one of them, Friend, I do thee no wrong; didst not thou agree with me for a denary?

(JMT): Then he replied to one of them, 'My man, I am not wronging you. Did you not agree with me for a shilling?

(WNT): "'My friend,' he answered to one of them, 'I am doing you no injustice. Did you not agree with me for a shilling? (Notes: "Did you not agree with me;" V. L. 'did not I agree with you?')

(Comp): The Greek word translated *friend* is literally *comrade*, and Ellicott declares that: "The word so translated (literally, *comrade*, *companion*) always carries with it in our Lord's lips a tone of reproof. It is addressed to the man who had not on a wedding garment (chapter xxii. 12), and to the traitor Judas (chapter xxvi. 50)."

Matthew 20:14

(A.V.): Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

(SNT): Take what belongeth to thee, and go: for I am disposed to give to this last, as to thee.

(NNT): Take thy due, and go. But I will give to this last even as to thee.

(JMT): Take what belongs to you and be off. I choose to give this last man the same as you.

(WNT): Take your money and go. I choose to give this last comer just as much as I give you.

(Comp): We quote Origen's comment: "A person might not improbably suppose, that this last was the Apostle Paul, who wrought but one hour, and was made equal with all who had been before him."

Matthew 20:15

(A.V.): Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

(SNT): Is it not lawful for me, to do what I please with what belongeth to me; or is thy eye evil, because I am good? (*Notes: "evil," i. e., 'envious,' "good," i. e., 'generous.'*)

(NNT): Am I not free to do what I will with my own? Is thine eye evil, because I am good?

(JMT): 'Can I not do as I please with what belongs to me? Have you a grudge because I am generous?'

(WNT): 'Have I not a right to do what I choose with my own property? Or are you envious because I am generous?' (*Notes: "Generous;" The principle seems to be the same as that which leads a kindhearted person to buy an article from a beggar or street-arab at twice its known value.—Ed.*)

(Comp): In Proverbs we read: "He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him." (28:22.)

Matthew 20:16

(A.V.): So the last shall be first, and the first last: for many be called, but few chosen.

(SNT): Thus the last shall be first, and the first last: for the called are many, but the chosen are few.

(NNT): Thus the last will be first, and the first, last.

(JMT): So shall the last be first and the first last."

(WNT): "So the last shall be first, and the first last."
(Notes: *V. L. adds 'For many are called, yet few are chosen.'*)

(Comp): Lange writes: "FOR MANY ARE CALLED. —Our Lord here shows that this reversal of the outward order was not arbitrary, but depended upon a higher and internal order. Those who are chosen do not exclude them that are merely called; but, from their earnestness and the absence of all mercenary spirit, they occupy a higher place than the latter. This characteristic is indicated in the parable by the circumstance, that these labourers went to the vineyard without the promise of any definite hire, and even without the assurance of any reward at all."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 20:16.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 20:16.

Matthew 20:17

(A.V.): And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

- (SNT): And Jesus was about to go up to Jerusalem: and he took his twelve disciples aside, on the way, and said to them:
- (NNT): And as Jesus was going up to Jerusalem, he took the twelve apart, and on the way said to them,
- (JMT): Now as Jesus was about to go up to Jerusalem he took the twelve aside by themselves and said to them as they were on the road,
- (WNT): Jesus was now going up to Jerusalem, and He took the twelve disciples aside by themselves, and on the way He said to them,
- (Comp): This was the early commandment: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:6, 7.)

Matthew 20:18

- (A.V.): Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,
- (SNT): Behold, we are going to Jerusalem; and the Son of man will be delivered up to the chief priests and to the Scribes, and they will condemn him to death.
- (NNT): Lo! we are going up to Jerusalem, and the Son of man will be delivered up to the chief

priests and scribes; and they will condemn him to death,

(JMT): "We are going up to Jerusalem, and the Son of man will be betrayed to the high priests and scribes; they will sentence him to death

(WNT): "We are going up to Jerusalem, and there the Son of Man will be betrayed to the High Priests and Scribes. They will condemn Him to death,

(Comp): This is the third time Jesus announced his betrayal and crucifixion, and, thanks to his marvelous adaptation, the disciples were more prepared each time to stand the shock of additional details.

Matthew 20:19

(A.V.): And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*; and the third day he shall rise again.

(SNT): And they will deliver him over to the Gentiles: and they will mock him, and will scourge him, and will crucify him; and the third day, he will arise.

(NNT): and will deliver him up to the gentiles to mock, and scourge, and crucify; and on the third day he will rise again.

(JMT): and hand him over to the Gentiles to be mocked and scourged and crucified; then on the third day he will be raised."

(WNT): and hand Him over to the Gentiles to be made sport of and scourged and crucified; and on the third day He will be raised to life." (*Notes*

"Will be raised;" Or 'will rise.' Or as the same verb is rendered in 1:24 and elsewhere—'will awake.' Cp. 'be united,' 19:5, where also the verb, although passive in form, does not of necessity imply a separate agent.)

- (Comp): David foretells this opposition: "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us." (Psalms 2:2, 3.)

Matthew 20:20

- (A.V.): Then came to him the mother of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.
- (SNT): Then came to him the mother of Zebedee's children, she and her sons; and she worshipped him, and asked something from him.
- (NNT): Then came to him the mother of the sons of Zebedee with her sons, falling down before him, and asking a certain thing of him.
- (JMT): Then the mother of the sons of Zebedaeus came up to him with her sons, praying him for a favour.
- (WNT): Then the mother of the sons of Zabdi came to Him with her sons, and knelt before Him to make a request of Him.
- (Comp): We quote Ellicott's comment: "The mother of James and John (we find on comparing xxvii. 56 and Mark xv. 40, that her name was Salome) was among those who 'thought that the kingdom of God should immediately ap-

pear' (Luke xix. 11) ; and probably the words so recently spoken, which promised that the Twelve should sit on thrones judging the twelve tribes of Israel (xix. 28) had fastened on her thoughts, as on those of her sons, to the exclusion of those which spoke of suffering and death. And so, little mindful of the teaching of the parable they had just heard, they too expected that they should receive more than others, and sought (not, it may be, without some jealousy of Peter) that they might be nearest to their Lord in that 'regeneration' which seemed to them so near. The mother came to ask for her sons what they shrank from asking for themselves, and did so with the act of homage ('worshipping Him') which implied that she was speaking to a King."

Matthew 20:21

- (A.V.): And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.
- (SNT): And he said to her, What desirest thou? She said to him: Say, that these my two sons shall sit, the one on thy right hand and the other on thy left, in thy kingdom.
- (NNT): And he said to her, What is thy wish? She saith to him, Grant that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom.
- (JMT): He said to her, "What do you want?" She said, "Give orders that my two sons are to sit

at your right hand and at your left in your Realm."

(WNT): "What is it you desire?" He asked. "Command," she replied, "that these my two sons may sit one at your right hand and one at your left in your Kingdom." (*Notes: "Your Kingdom;" Which she doubtless conceived of as an earthly one.*)

(Comp): Clarke writes: "That sons of Zebedee wished for ecclesiastical, rather than secular, honours may be thought probable, from the allusion that is made here to the supreme dignities in the great Sanhedrin. The *prince* of the Sanhedrin (HA-NASI) sat in the midst of two rows of senators or elders; on his right hand sat the person termed AB (*the father* of the Sanhedrin); and on his left hand the CHA-CHAM, or *sage*. These persons transacted all business in the absence of the *president*. The authority of this council was at some periods very great, and extended to a multitude of matters both *ecclesiastical* and *civil*. These appear to have been the honours which James and John sought."

Matthew 20:22

(A.V.): But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

(SNT): Jesus answered and said: Ye know not what ye ask for. Can ye drink of the cup, of which I am to drink? or be baptized with the baptism,

that I am baptized with? They say to him:
We can.

(NNT): But Jesus answering said, Ye know not what ye ask. Can ye drink the cup which I am to drink? They say to him, We can.

(JMT): Jesus replied, "You do not know what you are asking. Can you drink the cup I am going to drink?" They said to him, "We can."

(WNT): "None of you know what you are asking for," said Jesus; "can you drink out of the cup from which I am about to drink?" "We can," they replied. (*Notes: "Out of, from;" Words not in the Greek, but required by our modern English idiom.*)

(Comp): David spoke thus of the cup: "For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*." (Psalms 75:8.)

Matthew 20:23

(A.V.): And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

(SNT): He saith to them: Ye will [indeed] drink of my cup, and will be baptized with the baptism that I am baptized with: but that ye should sit on my right hand and on my left, is not mine to give, except to those for whom it is prepared by my Father.

- (NNT): He saith to them, Ye will indeed drink my cup; but to sit on my right hand and on my left is not mine to give, but it will be given to those for whom it hath been prepared by my Father.
- (JMT): "You shall drink my cup," said Jesus, "but it is not for me to grant seats at my right hand and at my left; these belong to the men for whom they have been destined by my Father."
- (WNT): "You shall drink out of my cup," He said, "but a seat at my right hand or at my left it is not for me to allot, but it belongs to those for whom it has been prepared by my Father."
(Notes: "Prepared;" Or 'destined'.)
- (Comp): While theology assumes a sort of *divine fatalism* (if such an expression could be coined) in the high destiny of man, Science reveals the need of individual effort and demonstration before His divine will can be made manifest. See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 20:23.

Matthew 20:24

- (A.V.): And when the ten heard *it*, they were moved with indignation against the two brethren.
- (SNT): And when the ten heard [it], they were angry against the two brothers.
- (NNT): And when the ten heard this, they were much displeased with the two brothers.

- (JMT): When the ten heard of this, they were angry at the two brothers.
- (WNT): The other ten heard of this, and their indignation was aroused against the two brothers.
(Notes: "Other ten;" literally simply 'ten.' "Against;" literally 'concerning.')
- (Comp): Quite in accord with the thought of Solomon: "Only by pride cometh contention: but with the well advised is wisdom." (Proverbs 13: 10.)

Matthew 20:25

- (A.V.): But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.
- (SNT): And Jesus called them, and said to them: Ye know that the princes of the nations are their lords, and their great men exercise authority over them.
- (NNT): But Jesus called them to him, and said, Ye know that the rulers of the nations lord it over them, and their great men exercise a strict authority over them.
- (JMT): but Jesus called them and said, "You know the rulers of the Gentiles lord it over them, and their great men overbear them:
- (WNT): But Jesus called them to Him, and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.
- (Comp): As Chrysostom puts it: "He shews here that

it is of the Gentiles to desire pre-eminence; and by this comparison of the Gentiles He calms their troubled souls."

Matthew 20:26

- (A.V.): But it shall not be so among you: but whosoever will be great among you, let him be your minister;
- (SNT): Not so shall it be among you. But whoever among you desireth to be great, let him be to you, a minister:
- (NNT): Not so shall it be among you; but whoever desireth to become great among you, will be your minister;
- (JMT): not so with you. Whoever wants to be great among you must be your servant,
- (WNT): Not so shall it be among you; but whoever desires to be great among you shall be your servant, (*Notes: "Shall it be;" V. L. 'is it.'*)
- (Comp): Lange writes: "In this instance, then, the 'minister' and the 'servant,' or 'slave,' are intended as emblems of the greatness which the disciples should covet, even as formerly the little child set in the midst of them. In other words, deep humility appearing in service of love was to be the measure of their greatness."

Matthew 20:27

- (A.V.): And whosoever will be chief among you, let him be your servant:
- (SNT): and whoever among you desireth to be first, let him be your servant:

- (NNT): and whoever desireth to be first among you, will be your servant;
- (JMT): and whoever wants to be first among you must be your slave;
- (WNT): and whoever desires to be first among you shall be your bond-servant;
- (Comp): Morrison rightly views the situation: "AND WHOSOEVER SHOULD WISH TO BE FIRST AMONG YOU SHALL BE YOUR SERVANT: To be serviceable is a far greater glory, in the moral sphere of things, than to be served. He therefore who is most serviceable is in the sublimest position. He is 'first' in the heavenly method of numbering and adjusting. What an inversion of prevailing ideas on earth! What a turning upside down, and downside up, there has been among men! What a turning downside down, and upside up, there must be, ere all things get into their right places!"

Matthew 20:28

- (A.V.): Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- (SNT): even as the Son of man came, not to be served, but to serve; and to give his life a ransom for many.
- (NNT): even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.
- (JMT): just as the Son of man has not come to be

served but to serve, and to give his life as a ransom for many."

(WNT): just as the Son of Man came not to be served but to serve, and to give His life as the redemption-price for many." (*Notes: "Redemption-price;" For those who have been made prisoners and are now in slavery. "For;" Or 'instead of.'*)

(Comp): Isaiah declared: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed." (53:4, 5.)

Matthew 20:29

(A.V.): And as they departed from Jericho, a great multitude followed him.

(SNT): And as Jesus passed out of Jericho, a great multitude followed him.

(NNT): And as they were going out of Jericho, a great multitude followed him.

(JMT): As they were leaving Jericho a crowd followed him,

(WNT): As they were leaving Jericho, an immense crowd following Him,

(Comp): Morrison writes of this city Jericho: "AND AS THEY DEPARTED FROM JERICO: A famous city lying on the route by which our Saviour was approaching Jerusalem. See chapter xix. 1. It was distant from Jerusalem about eighteen Roman miles, and

was situated in the midst of an exceedingly fertile basin of country, celebrated for its palms, and roses, and balsams, and other delightfully odoriferous plants. It lay a few miles west of the Jordan. It was called in Old Testament times *the city of palms*, and afterwards *the city of perfumes*. There is not now a single palm to be found in its neighborhood; though, when Dr. Robinson visited the place in 1838, there was, 'a solitary palm tree'."

Matthew 20:30

- (A.V.): And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.
- (SNT): And lo, two blind men were sitting by the way side. And when they heard that Jesus was passing, they called out, and said: Have compassion on us, my Lord, thou son of David! (*Notes: "called out," or as the Syriac gives, 'gave voice.'*)
- (NNT): And lo! two blind men, who were sitting by the way-side, when they heard that Jesus was passing by, cried out, saying, Have pity on us, Son of David!
- (JMT): and when two blind men who were sitting beside the road heard Jesus was passing, they shouted, "O Lord, Son of David, have pity on us!"
- (WNT): two blind men sitting by the roadside heard that it was Jesus who was passing by, and cried aloud, "Sir, Son of David, pity us.

(Comp): William Bruce again reaches a high level in his comment: "Spiritual blindness is ignorance of truth. But these blind men were sitting by the way side; and as a way signifies truth, and sitting signifies a state of the will, this implies a disposition to know and live according to the truth. As we learn from the corresponding accounts in Mark and Luke, these men were begging; and to beg is to be dependent on others for the knowledge of truth, not having the power of procuring it for themselves. The desire to receive that power is expressed in the prayer of the blind men to Jesus, that he would open their eyes. They heard that Jesus passed by. Their first knowledge of his presence reached them through the ear—that is, through the will, of which the ear is more especially the symbol. But they desired to see—to know by the understanding and the light of truth,—and they cried to him, that he might open their eyes; and he heard them, and restored to them the blessing of sight. *And they followed him.* They no longer sat by the way side, as poor dependents on the bounty of their fellowmen, but walked in the light and in the footsteps of him who is the way, the truth, and the light."

Matthew 20:31

(A.V.): And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

(SNT): And the multitudes rebuked them, that they

might be silent. But they raised their voice the more, and said: Our Lord, have compassion on us, thou son of David.

(NNT): And the multitude sharply bade them be silent. But they cried out the more, saying, Lord, have pity on us, Son of David!

(JMT): The crowd checked them and told them to be quiet, but they shouted all the louder, "O Lord, Son of David, have pity on us!"

(WNT): The people angrily tried to silence them, but they cried all the louder. "O Sir, Son of David, pity us," they said.

(Comp): It is possible that these blind Jews were familiar with the words of David, which strengthened them in their purpose of seeking relief: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Psalms 50:15.)

Matthew 20:32

(A.V.): And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

(SNT): And Jesus stopped, and called them, and said: What wish ye, that I should do for you?

(NNT): And Jesus stopped, and called them, and said, What would ye have me do for you?

(JMT): So Jesus stopped and called them. He said, "What do you want me to do for you?"

(WNT): So Jesus stood still and called to them. "What shall I do for you?" He asked.

(Comp): We take the following from Lange: "AND JESUS STOOD STILL.—At the cry, *Lord*,

Son of David; which was, according to Luke, on His *festal departure* from Jericho at the head of the people. This also shows evidently that that great crisis of the Lord's life was come to which we have already made allusion. He suffers Himself now to be publicly appealed to as the Messiah, in the presence of all the people, which He had never done before. The time for His acceptance of, and sympathy with, the Messianic hope of His people had now arrived."

Matthew 20:33

- (A.V.): They say unto him, Lord, that our eyes may be opened.
- (SNT): They said to him: Our Lord, that our eyes may be opened.
- (NNT): They say to him, Lord, to open our eyes.
- (JMT): "Lord," they said, "we want our eyes opened."
- (WNT): "Sir, let our eyes be opened," they replied.
- (Comp): Chrysostom writes: "When then He asks them, *What would ye?* they no longer style Him Son of David, but only Lord; *They say unto Him, Lord that our eyes may be opened.* For the Son of David cannot open the eyes of the blind, but the Son of God can. So long then as they cried, *O Lord, thou Son of David,* their cure was delayed; as soon as they said, *Lord, only,* healing was shed upon them."

Matthew 20:34

- (A.V.): So Jesus had compassion *on them*, and touched

their eyes: and immediately their eyes received sight, and they followed him.

(SNT): And he had compassion on them, and touched their eyes: and immediately their eyes were opened, and they followed him.

(NNT): Then Jesus, moved with compassion, touched their eyes; and they immediately received sight, and followed him.

(JMT): Then Jesus in pity touched their eyes, and they regained their sight at once and followed him.

(WNT): Moved with compassion, Jesus touched their eyes, and immediately they regained their sight and followed Him.

(Comp): We close this chapter with those marvelous lines from Isaiah: "I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he that bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses." (63:7.) "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (35:5.)

CHAPTER XXI.

Matthew 21:1

- (A.V.): And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,
- (SNT): And as he approached Jerusalem, and came to Bethphage, by the side of the mount of Olives, Jesus sent two of his disciples; (*Notes: "by the side," or as the Syriac gives, 'near to.'*)
- (NNT): And when they drew near to Jerusalem, and came to Bethphage at the Mount of Olives, Jesus sent two disciples,
- (JMT): When they came near Jerusalem and had reached Bethphage at the Hill of Olives, then Jesus despatched two disciples,
- (WNT): When they were come near Jerusalem and had arrived at Bethphagé and the Mount of Olives, Jesus sent two of the disciples on in front,
- (Comp): Bethphage in Hebrew means "House of figs." and was so named for its large fig orchards.

Matthew 21:2

- (A.V.): Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
- (SNT): and said to them: Go into this village which is over against you, and directly ye will find an ass tied, and a colt with her. Untie and bring [them] to me.

- (NNT): saying to them, Go to the village over against you, and immediately ye will find an ass tied, and a colt with her; loose and bring them to me.
- (JMT): saying to them, "Go to the village in front of you and you will at once find an ass tethered with a colt alongside of her; untether them and bring them to me.
- (WNT): saying to them, "Go to the village you see facing you, and as you enter it you will find a she-ass tied up and a foal with her. Untie her and bring them to me. (*Notes: "Bring them to me;" The 'to,' not expressed in the usual form, conveys the idea of utility or convenience, like the word 'for' in our familiar mode of expression, 'Fetch it for me.'*)
- (Comp): As Ellicott puts it: "The command clearly implies a deliberate fulfillment of the prophecy cited in verses 4 and 5. They were to claim the right to use the beasts as for the service of a King, not to hire or ask permission."

Matthew 21:3

- (A.V.): And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straight-way he will send them.
- (SNT): And if any man say ought to you, tell him, That they are needed by our Lord: and at once he will send them hither.
- (NNT): And if any one say aught to you, ye shall say, The Lord hath need of them; and he will immediately send them.
- (JMT): If anyone says anything to you, you will say

that the Lord needs them; then he will at once let them go."

(WNT): And if any one says anything to you, say, 'The Master needs them,' and he will at once send them." (*Notes: "The Master;" Or perhaps, 'The Lord,' i. e., God. So Alford, but Olshausen, Stier, and others understand the expression as referring to Jesus.*)

(Comp): The Greek word rendered *Lord* comes from a root meaning *supreme power* or *authority* and refers to Principle.

Matthew 21:4

(A.V.): All this was done, that it might be fulfilled which was spoken by the prophet, saying,

(SNT): Now this whole occurrence was, that so might be fulfilled that which was spoken by the prophet, saying:

(NNT): Now this took place, that it might be fulfilled which was spoken through the prophet, saying,

(JMT): This took place for the fulfilment of what had been spoken by the prophet,

(WNT): This took place in order that the Prophet's prediction might be fulfilled:

(Comp): Cook writes: "We learn from John xii. 16 that the disciples did not at the time understand the meaning of this action, but recognized the fulfilment of the prophecy after the Ascension of Christ."

Matthew 21:5

(A.V.): Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

(SNT): Tell ye the daughter of Sion, Behold, thy king cometh to thee, meek, and riding on an ass, and on a colt the foal of an ass.

(NNT): "Say to the daughter of Zion, Behold, thy king cometh to thee, meek, and riding on an ass, and on a colt the foal of a beast of burden."

(JMT): *Tell the daughter of Sion, 'Here is your king coming to you, He is gentle and mounted on an ass, And on a colt the foal of a beast of burden.'*

(WNT): "TELL THE DAUGHTER OF ZION, 'SEE, THY KING IS COMING TO THEE, GENTLE, AND YET MOUNTED ON AN ASS, EVEN ON A COLT THE FOAL OF A BEAST OF BURDEN.' " (Notes: "Daughter of Zion;" A Hebrew idiom for 'inhabitant of Zion.'—Ed. "To thee;" The 'to' as in verse 2; 'for thy benefit,' 'to be a king for thee.' "And yet;" Such is often the force of the simple 'and' both in Hebrew and in Hellenistic Greek. "Foal;" literally 'son'.)

(Comp): This text couples two Old Testament passages: "Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." (Isaiah 62:11.) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zechariah 9:9.)

Matthew 21:6

- (A.V.): And the disciples went, and did as Jesus commanded them,
- (SNT): And the disciples went, and did as Jesus commanded them.
- (NNT): And the disciples went, and did as Jesus bade them,
- (JMT): So the disciples went and did as Jesus told them;
- (WNT): So the disciples went and did as Jesus had instructed them:
- (Comp): From Ellicott we quote: "St. Mark and St. Luke give more graphically an account of their finding the colt, of the question asked by the owner and the by-standers why they did it, and of their answering in the words they had been told to use, 'The Lord hath need of them.' They returned with the ass and the colt, and then the procession began."

Matthew 21:7

- (A.V.): And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.
- (SNT): And they brought the ass and the colt. And they placed their garments on the colt, and set Jesus upon it.
- (NNT): and brought the ass and the colt, and put on them their garments, and he sat on them.
- (JMT): they brought the ass and the colt and put their clothes on them.
- (WNT): they brought the she-ass and the foal, and threw their outer garments on them.

(Comp): This humble act was performed once before:
 "Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king." (2 Kings 9:13.)

Matthew 21:8

(A.V.): And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

(SNT): And a very great throng strewed their clothes in the path; and others cut branches from the trees, and cast them in the path. (*Notes: "throng," or as the Syriac gives, 'a multitude of throngs.'*)

(NNT): And very many of the multitude spread their garments in the road; others cut down branches from the trees, and strewed them in the road.

(JMT): Jesus seated himself on them, and the greater part of the crowd spread their clothes on the road, while others cut branches from the trees and strewed them on the road.

(WNT): So He sat on them; and most of the crowd kept spreading their garments along the road, while others cut branches from the trees and carpeted the road with them. (*Notes: "Cut, carpeted;" The tense (imperfect) of the Greek implies that they kept on doing this as the long procession gradually wound onwards to Jerusalem.*)

(Comp): This text recalls the early custom recorded in Leviticus: "And ye shall take you on the first day the boughs of goodly trees, branches

of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days." (23:40.)

Matthew 21:9

- (A.V.): And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.
- (SNT): And the multitudes that went before him, and that followed after him, shouted and said: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest. (*Notes: "highest," i. e., 'places,' or 'the heavens.'*)
- (NNT): And the multitudes that went before him, and that followed, were crying out, saying Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest heavens!
- (JMT): And the crowds who went in front of him and who followed behind shouted, "*Hosanna to the Son of David! Blessed be he who comes in the Lord's name! Hosanna in high heaven!*"
- (WNT): and the multitudes—some of the people preceding Him and some following—sang aloud, "GOD SAVE THE SON OF DAVID! BLESSINGS ON HIM WHO COMES IN THE LORD'S NAME! GOD IN THE HIGHEST HEAVENS SAVE HIM!" (*Notes: "God save," 'God' is not expressed here in the Greek. Cp. 16:22. The word 'Hosanna' is apparently the Greek form of the Hebrew words that*

finish the first clause of Ps. CXVIII:25, which may be literally rendered "Ah, I pray, O Lord; save, I pray." The full meaning seems to be, "Grant help and victory we pray, to the Son of David!")

- (Comp): The multitude now takes up the famous song from the pen of David: "Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD." (Psalms 118:25, 26.)

Matthew 21:10

- (A.V.): And when he was come into Jerusalem, all the city was moved, saying, Who is this?
- (SNT): And as he entered Jerusalem, the whole city was in commotion; and they said, Who is this?
- (NNT): And when he came into Jerusalem, the whole city was in commotion, saying, Who is this?
- (JMT): When he entered Jerusalem the whole city was in excitement over him. "Who is this?" they said,
- (WNT): When He thus entered Jerusalem, the whole city was thrown into commotion, every one inquiring, "Who is this?"
- (Comp): We recall Isaiah's lines foretelling this question of the crowds: "Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." (63:1.)

Matthew 21:11

- (A.V.): And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
- (SNT): And the multitudes said, This is Jesus the prophet, who is from Nazareth of Galilee.
- (NNT): And the multitudes said, This is the prophet Jesus, from Nazareth of Galilee.
- (JMT): and the crowds replied, "This is the prophet Jesus from Nazaret in Galilee!"
- (WNT): "This is Jesus, the Prophet, from Nazareth in Galilee," replied the crowds.
- (Comp): The time had arrived for the public acknowledgement of prophecy fulfilled: "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;" (Deuteronomy 18:15.)

Matthew 21:12

- (A.V.): And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,
- (SNT): And Jesus entered into the temple of God, and expelled all them that bought and sold in the temple, and overset the counters of the money-brokers, and the seats of them that sold doves.
- (NNT): And Jesus went into the temple of God, and cast out all those who sold and bought in the temple, and overturned the tables of the

money-changers, and the seats of those who sold the doves;

(JMT): Then Jesus went into the temple of God and drove out all who were buying and selling inside the temple; he upset the tables of the money-changers and the stalls of those who sold doves,

(WNT): Entering the Temple, Jesus drove out all who were buying and selling there, and overturned the money-changers' tables and the seats of the pigeon-dealers. (*Notes: "The Temple;" V. L. reads 'God's Temple.' Note that 'Temple' here does not mean the Sanctuary (see 23:16, n.), but the outer enclosure, with its porticos, balconies and courts. Into the Sanctuary itself not even Jesus entered.*)

(Comp): The need of the money changers (though not their nefarious methods) is made apparent through the provision recorded in Deuteronomy: "And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee; Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household." (14: 24-26.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 21:12.

Matthew 21:13

- (A.V.): And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
- (SNT): And he said to them: It is written, my house shall be called the house of prayer; but ye have made it a den of robbers.
- (NNT): and said to them, It is written, "My house shall be called a house of prayer; but ye make it a den of robbers."
- (JMT): and told them, "It is written, *My house shall be called a house of prayer*, but you make it *a den of robbers*."
- (WNT): "It is written," He said, " 'MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER', but you are making it A ROBBERS' CAVE." (*Notes: "The House of Prayer;" It seems better to regard this (as coming after 'shall be called') as a compound proper name, 'Beth-tephillah,' as in the Hebrew of Isa. LVI:7. In such compound names the English idiom required the definite article, although there is none in the Hebrew, or where occasionally (as in Judges 15:17; Mic. 4:8) the LXX. translates the word as Matthew translates it here. Thus we should say 'The Hill of the Jawbone' (Ramath-lehi), 'The House of Bread' (Beth-lehem), 'The Son of (my) Right Hand' (Ben-jamin), 'The Village of Fountains' (Hatsar-enan), 'The Tower of the Flock' (Migdol-eder), 'The Kid's Fountain' (Ain-gedi), and so on.*)
- (Comp): This text combines, in a rather free manner,

quotations from Isaiah 56:7, and Jeremiah 7:11: "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people." (Isaiah 56:7.) "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD." (Jeremiah 7:11.)

Matthew 21:14

- (A.V.): And the blind and the lame came to him in the temple; and he healed them.
- (SNT): And there came to him in the temple the blind and the lame; and he healed them.
- (NNT): And the blind and lame came to him in the temple, and he cured them.
- (JMT): Blind and lame people came up to him in the temple and he healed them.
- (WNT): And the blind and the lame came to Him in the Temple, and He cured them. (*Notes: "The blind and the lame;" literally 'blind and lame,' but the English idiom required the insertion of the article.*)
- (Comp): Haggai wrote: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts." (2:7.)

Matthew 21:15

- (A.V.): And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Ho-

sanna to the son of David; they were sore displeased,

(SNT): And when the chief priests and Pharisees saw the wonderful things which he performed, and the children shouting in the temple and saying, Hosanna to the son of David, their indignation was excited.

(NNT): But the chief priests and the scribes, when they saw the wonderful things which he did, and the children that were crying out in the temple, and saying, Hosanna to the Son of David, were much displeased;

(JMT): But when the high priests and scribes saw his wonderful deeds and saw the children who shouted in the temple, "Hosanna to the Son of David!" they were indignant;

(WNT): But when the High Priests and the Scribes saw the wonderful things that He had done and the children who were crying aloud in the Temple, "GOD SAVE THE SON OF DAVID," they were filled with indignation.

(Comp): Scholars assume that these children were members of the Levitic choirs and therefore came under the jurisdiction of the priests. Isaiah declared: "LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them." (26: 11.)

Matthew 21:16

(A.V.): And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have

ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

(SNT): And they said to him: Hearest thou what these are saying? Jesus said to them: Yes. Have ye never read, Out of the mouth of children and infants thou hast acquired praise?

(NNT): and said to him, Dost thou hear what these say? But Jesus saith to them, Yea; did ye never read, "From the mouth of babes and sucklings thou didst prepare praise?"

(JMT): they said to him, "Do you hear what they are saying?" "Yes," said Jesus, "have you never read *Thou hast brought praise to perfection from the mouth of babes and sucklings?*"

(WNT): "Do you hear," they asked Him, "what these children are saying?" "Yes," He replied; "have you never read, 'OUT OF THE MOUTHS OF INFANTS AND OF BABES AT THE BREAST THOU HAST BROUGHT FORTH THE PRAISE WHICH IS DUE'?"

(Comp): As usual Jesus turns to the Scriptures to silence his opponents: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." (Psalms 8:2.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 21:16.

Matthew 21:17

- (A.V.): And he left them, and went out of the city into Bethany; and he lodged there.
- (SNT): And he left them, and retired out the city to Bethany, and lodged there.
- (NNT): And he left them, and went out of the city to Bethany, and lodged there.
- (JMT): Then he left them and went outside the city to Bethany, where he spent the night.
- (WNT): So He left them and went out of the city to Bethany and passed the night there.
- (Comp): Bethany means in Hebrew, *the house of dates*, and received its name (as Bethphage received its name) because of its date orchards.

Matthew 21:18

- (A.V.): Now in the morning as he returned into the city, he hungered.
- (SNT): And in the morning, when he returned to the city, he was hungry.
- (NNT): And in the morning, as he was returning to the city, he was hungry.
- (JMT): In the morning as he came back to the city he felt hungry,
- (WNT): Early in the morning as He was on his way to return to the city He was hungry, (*Notes: "As He was on His way to return;" More literally 'having gone to return.' The same verb in Luke 5:3, 4 signifies 'to put out to sea again.' V. L. simply 'returning.'*)
- (Comp): As Bruce put it: "Natural hunger the Lord might no doubt feel; but there was a deeper

cause for his hunger, and a deeper significance in it, than the natural man may be able to conceive. He had meat to eat that men knew not of: his meat was to do the will of him that sent him, and to finish his work. The Lord's hunger was therefore hunger after righteousness. He desired righteousness in his church and people. He desired this, because without righteousness on the part of the church and her members, they can have no part in the Lord, and he can have no part in them. This was the hunger which Jesus felt, on returning in the morning to the city. It was his intense desire to save his people."

Matthew 21:19

- (A.V.): And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.
- (SNT): And he saw a fig-tree by the way, and came to it and found nothing on it, except leaves only. And he said to it: There shall no more be fruit on thee for ever. And immediately the fig-tree withered.
- (NNT): And seeing one fig-tree by the road-side, he went up to it, and found nothing on it, but leaves only; and he saith to it, Let there be no fruit from thee henceforward for ever. And immediately the fig-tree withered.
- (JMT): and noticing a fig tree by the roadside he went up to it, but found nothing on it except leaves.

He said to it, "May no fruit ever come from you after this!" And instantly the fig tree withered up.

(WNT): and seeing a fig-tree on the road-side He went up to it, but found nothing on it but leaves. "On you," He said, "no fruit shall ever again grow." And immediately the fig-tree withered away. (*Notes: "A fig-tree;" Probably a single and solitary tree.*)

(Comp): William Bruce gives one version of this famous incident: "No one who has any faith in the divinity of Jesus, or any conception of the spirituality of his Word, can suppose that this incident has no other than the literal meaning. In the other gospels where this incident is recorded, Jesus is represented as expecting to find fruit on the fig tree, and cursing it for its barrenness, as if in the indignation produced by disappointment. Do not the whole character and the omniscience of the Lord entirely set such an idea aside? He who knew what was in man could not be ignorant of what was on the fig tree; and he who meekly endured the cruelest treatment from sinners, could not be angry at the unoffending and unconscious fig tree. Is it not obvious that the fig tree which the Saviour met with on his way to Jerusalem was but a type of the church towards which his desires were directed? We need only recognize this general truth, to see the appropriateness of the symbol which the barren tree presented of the state of the Jewish church, and to perceive in the curse pro-

nounced upon it an annunciation of the fate which awaited the unfaithful dispensation. In Scripture a tree is the figure of a member of the church, and thence of the church itself."

Matthew 21:20

- (A.V.): And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!
- (SNT): And the disciples saw [it], and admired, and said: How suddenly hath the fig-tree withered!
- (NNT): And the disciples seeing it, marvelled, saying, How suddenly did the fig-tree wither!
- (JMT): When the disciples saw this they marvelled. "How did the fig tree wither up in an instant?" they said.
- (WNT): When the disciples saw it they exclaimed in astonishment, "How instantaneously the fig-tree has withered away!"
- (Comp): Isaiah, in another figure, describes the fruitlessness and decay of all that lacks Principle: "Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit." (30:13, 14.)

Matthew 21:21

- (A.V.): Jesus answered and said unto them, Verily

I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

(SNT): Jesus replied and said to them: Verily I say to you, That if there be faith in you, and ye shall not doubt, ye may not only do this thing of the fig-tree, but also if ye shall say to this mountain, be thou lifted up, and fall into the sea, it will be so.

(NNT): Jesus answering said to them, Truly do I say to you, If ye have faith, and do not doubt, not only shall ye do what hath been done to the fig-tree, but should ye ever say to this mountain, Be thou taken up and cast into the sea, it would be done.

(JMT): Jesus answered, "I tell you truly, if you have faith, if you have no doubt, you will not only do what has been done to the fig tree but even if you say to this hill, 'Take and throw yourself into the sea,' it will be done.

(WNT): "I solemnly tell you," said Jesus, "that if you have an unwavering faith, you shall not only perform such a miracle as this of the fig-tree, but that even if you say to this mountain, 'Be thou lifted up and hurled into the sea,' it shall be done;

(Comp): Lange perceives one angle of import: "IF YE SAY TO THIS MOUNTAIN.—The mountain to which the Lord pointed, was doubtless the hill of the temple itself. It was,

like the figtree, a figure of the hypocritical character of the Jewish worship, as it lay in the way of the spread of the gospel, a future hindrance to His disciples in their work. This mountain, the theocratic Judaism, must be cast into the sea of the nations (destruction of Jerusalem), before the Church of Christ could reach its consummation and free development."

Matthew 21:22

- (A.V.): And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
- (SNT): And whatsoever ye shall ask in prayer, and shall believe, ye shall receive.
- (NNT): And all things whatever ye shall ask in prayer, believing, ye will receive.
- (JMT): All that ever you ask in prayer you shall have, if you believe."
- (WNT): and everything, whatever it be, that you ask for in your prayers, if you have faith, you shall obtain."
- (Comp): William Bruce links up these verses thus: "So when faith has cast out the mountain of evil, and withered the fig tree of falsity up from its roots, then all things are given to confiding prayer. True prayer springs from good in the heart, and is directed by truth in the understanding. Such prayer asks only what is consistent with the will of God, and the welfare of the suppliant. It is wild enthusiasm to suppose that, ask what we will, if we only believe, we shall receive it. Every

true prayer comes from God, and therefore ascends to him again. If it is God that worketh in us both to will and to do of his good pleasure, it is he also that worketh in us to desire and ask according to his good pleasure. Prayer is the incense that ascends to God from the altar of a renewed heart, and the holy fire that burns upon it is kindled from heaven, being the Lord's love dwelling in the affections. It is enough for the largest legitimate desire, that whatsoever we ask in faith shall be granted us. Let us only have the faith of God, and we shall receive whatever that faith embraces in its petitions."

Matthew 21:23

- (A.V.): And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?
- (SNT): And when Jesus came to the temple, the chief priests and the Elders of the people came to him as he was teaching, and said to him: By what authority doest thou these things? And who gave thee this authority?
- (NNT): And when he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority?
- (JMT): When he entered the temple, the high priests and elders of the people came up to him as

he was teaching, and said, "What authority have you for acting in this way? Who gave you this authority?"

(WNT): He entered the Temple; and while He was teaching, the High Priests and the Elders of the people came to Him and asked Him, "By what authority are you doing these things? and who gave you this authority?" (*Notes: "What," Or 'what kind of.' "These things;" A vague expression. They will not recognize the 'things' as miracles or signs.*)

(Comp): Chrysostom plunged beneath the surface of things in his analysis of actual motives: "The Priests were tormented with jealousy, because they had seen Christ entering the Temple in great glory. And not being able to master the fire of jealousy which burnt in their breasts, they break forth in speech. Forasmuch as they could not detract from His miracles, they bring matter of blame from His forbidding to sell in the Temple. As though they had said, Hast Thou assumed the seat of authority? Hast Thou been anointed Priest, that Thou exertest this power?"

Matthew 21:24

(A.V.): And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

(SNT): Jesus replied and said to them: I also will ask you one question, and if ye will tell me, I also will tell you by what authority I do these

things. (*Notes: "question," or as the Syriac gives, 'word.'*)

(NNT): And Jesus answering said to them, I also will ask you one question; which if ye answer me, I too will tell you by what authority I do these things.

(JMT): Jesus replied, "Well, I will ask you a question, and if you answer me, then I will tell you what authority I have for acting as I do.

(WNT): "And I also have a question to ask *you*," replied Jesus, "and if you answer me, I in turn will tell you by what authority I do these things.

(Comp): Lange writes: "I ALSO WILL ASK YOU.—The counter-question is once more a testimony to the heavenly supremacy of Christ's wisdom as a teacher. They had presented this inquiry under the pretext of theocratical rule; and, in the true spirit of this theocratical rule, He put to them His counter-question."

Matthew 21:25

(A.V.): The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

(SNT): The baptism of John, from whence was it? From heaven, or from men? And they reasoned among themselves, and said: If we should say, From heaven; he will say to us, Why did ye not believe in him? (*Notes: "themselves," or as the Syriac gives, 'with themselves.'*)

- (NNT): The baptism of John, whence was it? From heaven, or from men? And they reasoned among themselves, saying, If we say, From heaven, he will say to us, Why then did ye not believe him?
- (JMT): Where did the baptism of John come from? From heaven or from men?" Now they argued to themselves, "If we say, 'From heaven,' he will say to us, 'Then why did you not believe him?'"
- (WNT): John's baptism, whence was it? had it a heavenly or a human origin?" So they debated the matter among themselves. "If we say 'a heavenly origin'," they argued, "he will say, 'Why then did you not believe him?'"
- (Comp): We quote from Meyer: "Jesus prudently frustrates their design by proposing in reply a puzzling question, which, in the circumstances, they did not know how to answer. The subject of the question itself is admirably chosen, seeing that the work of reform in which Jesus was engaged had a necessary connection with that of John; both would stand and fall together."

Matthew 21:26

- (A.V.): But if we shall say, Of men; we fear the people; for all hold John as a prophet.
- (SNT): And if we should say, From men; we are afraid of the multitude, for they all hold John as a prophet.
- (NNT): But if we say, From men, we fear the multitude; for all regard John as a prophet.

- (JMT): And if we say, 'From men,' we are afraid of the crowd, for they all hold that John was a prophet."
- (WNT): and if we say 'a human origin' we have the people to fear, for they all hold John to have been a Prophet."
- (Comp): Ellicott declares: "They watched the ebb and flow of a public reverence which the death of John had deepened, and dared not repudiate his character as a prophet. They were reluctant to admit that character, for this would have involved the necessity of accepting the testimony which he had borne to the work and office of Jesus."

Matthew 21:27

- (A.V.): And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.
- (SNT): And they answered, and said to him: We do not know. Jesus said to them: Neither do I tell you by what authority I do these things.
- (NNT): And they answered Jesus and said, We do not know. And he said to them, Neither do I tell you by what authority I do these things.
- (JMT): So they answered Jesus, "We do not know." He said to them, "No more will I tell you what authority I have for acting as I do.
- (WNT): So they answered Jesus, "We do not know." "Nor do I tell you," He replied, "by what authority I do these things." (*Notes: It is noteworthy that our Lord did not really leave their ques-*

tion unanswered. His own question about the Baptist was in reality a reply to theirs. John, whom in their secret hearts they knew to have been a true prophet, had borne eloquent testimony to Him as Redeemer and Judge.—Ed.)

(Comp): Job was right: "He taketh the wise in their own craftiness and the counsel of the froward is carried headlong." (5:13.)

Matthew 21:28

(A.V.): But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

(SNT): But how appeareth it to you? A certain man had two sons; and he came to the first and said to him, My son, go, labor to-day in the vineyard.

(NNT): But what think ye? A man had two sons: he came to the first, and said, Son, go, work to-day in the vineyard.

(JMT): Tell me what you think. A man had two sons. He went to the first and said, 'Son, go and work in the vineyard to-day';

(WNT): "But give me your judgment. There was a man who had two sons. He came to the elder of them, and said, " 'My son, go and work in the vineyard to-day.' (Notes: "*Sons*," literally '*children*.' "*Son*," literally '*child*.')

(Comp): Ellicott writes: "BUT WHAT THINK YE? —The question serves to connect the parable with the foregoing incident, and so gives point to its special primary application. In many manuscripts the answers of the two sons are

inverted, and it is accordingly the 'second,' and not the first, who is said, in verse 31, to have done the will of his Father.

"GO WORK TO DAY IN MY VINE-YARD.—The parable rests on the same imagery as that of the Labourers, with some special variations. Both of those who are called to work are 'sons,' and not hired labourers—that is, there is a recognition of both Pharisees and publicans, the outwardly religious and the conspicuously irreligious, as being alike, in a sense, children of God."

Matthew 21:29

- (A.V.): He answered and said, I will not: but afterward he repented, and went.
- (SNT): And he answered and said, I am not willing. But afterwards he repented and went.
- (NNT): And he answered and said, I will not. Afterward he repented, and went.
- (JMT): he replied, 'I will go, sir,' but he did not go.
- (WNT): " 'I will not,' he replied. "But afterwards he was sorry, and went.
- (Comp): Chrysostom gives this version of the text: "For the Gentiles from the beginning, leaving God and his righteousness and going over to idols and sins, seem to make answer in their thoughts, We will not do the righteousness of God."

Jerome adds: "But when, at the coming of the Saviour, the Gentile people, having done penitence, laboured in God's vineyard, and atoned

by their labour for the obstinacy of their refusal, this is what is said, *But afterward he repented, and went.*"

Matthew 21:30

- (A.V.): And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.
- (SNT): And he came to the other, and said the same to him. And he answered and said: I [go], my lord; but did not go.
- (NNT): And he came to the other and said the same. And he answered and said, I will, sir; and went not.
- (JMT): The man went to the second and said the same to him; he replied, 'I will not,' but afterwards he changed his mind and did go.
- (WNT): He came to the second and spoke in the same manner. His answer was, " 'I will go, Sir.' "But he did not go.
- (Comp): Jerome writes: "The second son is the Jewish people who made answer to Moses, *All that the Lord hath said unto us we will do.*" We quote Lange's remark: "I WILL, SIR,—Not merely, *yes*, but an elliptical expression of devoted willingness. But the emphasis of the answer with *I* is to be regarded as intimating a contrast to the refusing son."

Matthew 21:31

- (A.V.): Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That

the publicans and the harlots go into the kingdom of God before you.

(SNT): Which of these two performed the pleasure of his father? They say to him, The first. Jesus said to them: Verily I say to you, That publicans and harlots go before you into the kingdom of God.

(NNT): Which of the two did the will of his father? they say, The first. Jesus saith to them, Truly do I say to you, that the publicans and the harlots go into the kingdom of God before you.

(JMT): Which of the two did the will of the father?" They said, "The last." Jesus said to them, "I tell you truly, the taxgatherers and harlots are going into the Realm of God before you.

(WNT): Which of the two did as his father desired?" "The first," they said. "I solemnly tell you," replied Jesus, "that the tax-gatherers and the notorious sinners are entering the Kingdom of God in front of you. (*Notes: "The first;" V. L. 'the latter,' inverting also the order of the two parts of the Parable. The sense remains the same. Others read 'the latter,' without inverting the order of the two parts of the Parable, explaining it to mean 'he who afterwards (repented and went).'* But this seems an impossible translation. "In front of you;" They walk first, taking precedence of you.)

(Comp): Lange writes: "THE PUBLICANS AND THE HARLOTS.—Thus, those who were excommunicated from the Jewish Church: the last word specializes the usual expression, *sinners*. They are represented by the first son. Their earlier relation to the requirements of

the law and the prophets was a virtual *no*, which often in the expression of unbelief had become an actual and literal *no*. But, since the coming of the Baptist, they had repented. The contrast to them is the Sanhedrin in the second son. By their doctrine and hypocritical piety they had exhibited themselves as the obedient ones, yet with a boastful *I will, sir*, and with a contemptuous look upon the disobedient son. But they were the disobedient in relation to the Baptist and the Christ; they would not be influenced even by the example of the publicans' repentance."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 21:31.

Matthew 21:32

- (A.V.): For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.
- (SNT): For John came to you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, after ye had seen [it], did not even then repent and believe in him.
- (NNT): For John came to you as a preacher of righteousness, and ye did not believe him; but the publicans and the harlots believed him; and ye, when ye had seen it, did not afterward repent, that ye might believe him.

- (JMT): For John showed you the way to be good and you would not believe him; the taxgatherers and harlots believed him, and even though you saw that, you would not change your mind afterwards and believe him.
- (WNT): For John came to you observing all sorts of ritual, and you put no faith in him: the taxgatherers and the notorious sinners did put faith in him, and you, though you saw this example set you, were not even afterwards sorry so as to believe him.
- (Comp): Farrar, in his TEXTS EXPLAINED, writes: "Did not even *repent yourselves* afterward."
"The Revised Version, by this phrase, tries to express the different verbs for repentance. One (*metanoeisthai*) involves an entire change of mental and moral disposition; the other (*metamelesthai*) expresses *regret* and remorse. Even '*repentance*' hardly expresses the full sense of the regeneration which follows genuine '*metanoia*'; but, as with *agape*, 'love,' the word has to be transfigured into a sense deeper and nobler than that which it conveyed to heathen ears."

Matthew 21:33

- (A.V.): Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:
- (SNT): Hear ye another similitude. A certain man, the lord of a house, planted a vineyard, and

inclosed it with a hedge, and digged in it a wine-press, and built a tower in it, and leased it to cultivators, and removed to a distance. (Notes: "similitude," or as the Syriac gives, 'parable'.)

(NNT): Hear another parable. There was a householder, who planted a vineyard, and set a hedge about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen, and went abroad.

(JMT): Listen to another parable. There was a householder who *planted a vineyard, put a fence round it, dug a wine-vat inside it, and built a watchtower*: then he leased it to vine dressers and went abroad.

(WNT): "Listen to another parable. There was a householder who planted a vineyard, made a fence round it, dug a wine-tank in it, and built a strong lodge; then let the place to vine-dressers, and went abroad.

(Comp): We quote from Ellicott: "WHICH PLANTED A VINEYARD.—The frequent recurrence of this imagery at this period of our Lord's ministry is significant. The parable that now meets us points in the very form of its opening to the great example of the use of that image in Isaiah v. 1. Taking the thought there suggested as the key to the parable, the vineyard is 'the house of Israel'; the 'fence' finds its counterpart in the institutions which made Israel a separate and peculiar people; the 'wine-press' (better, *wine-vat*—that is, the reservoir underneath the press), in the Temple, as that into which the 'wine' of

devotion, and thanksgiving, and charity was to flow; the 'tower' (used in vineyards as a place of observation and defence against the attacks of plunderers); in Jerusalem and the outward polity connected with it. So, in like manner, the letting out to husbandmen and the going 'into a far country' answers historically to the conquest by which the Israelites became possessors of Canaan, and were left, as it were, to themselves to make what use they chose of their opportunities."

Matthew 21:34

- (A.V.): And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
- (SNT): And when the time for the fruits arrived, he sent his servants to the cultivators, that they might remit to him of the fruits of the vineyard.
- (NNT): And when the season of the fruits drew near, he sent his servants to the husbandmen, that they might receive his fruits.
- (JMT): When the fruit-season was near, he sent his servants to the vinedressers to collect his fruit;
- (WNT): When vintage-time approached, he sent his servants to the vine-dressers to receive his share of the grapes; (*Notes: "servants;" Or 'slaves;' and so in verses 35, 36. "Grapes;" Or, perhaps the price obtained by sale of them (Meyer). The rent appears to have been a share of the produce ('his grapes') whether paid in kind or in money.*)
- (Comp): Euthymius writes: "And the fruits of the vine-

yard are the keeping of the commandments of the Law, and the practice of the virtues; and the servants are the prophets who when sent to demand from Israel obedience to the Law and a virtuous life, were variously maltreated."

Matthew 21:35

- (A.V.): And the husbandmen took his servants, and beat one, and killed another, and stoned another.
- (SNT): And the cultivators laid hold of his servants, and beat one, and stoned another, and one they slew.
- (NNT): And the husbandmen took his servants, and beat one, and killed another, and stoned another.
- (JMT): but the vinedressers took his servants and flogged one, killed another, and stoned a third.
- (WNT): but the vine-dressers seized the servants, and one they cruelly beat, one they killed, one they pelted with stones.
- (Comp): The Prophet Nehemiah writes: "Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations." (9:26.)

Matthew 21:36

- (A.V.): Again, he sent other servants more than the first: and they did unto them likewise.
- (SNT): And again he sent other servants, more nu-

merous than the first; and they did the like to them.

(NNT): Again he sent other servants more than the first; and they dealt with them in the same manner.

(JMT): Once more he sent some other servants, more than he had sent at first, and they did the same to them.

(WNT): Again he sent another party of servants more numerous than the first; and these they treated in the same manner.

(Comp): We quote from Ellicott: "OTHER SERVANTS MORE THAN THE FIRST.—There is, perhaps, a reference here to the greater power and fulness of the work of the later prophets, such as Isaiah, Jeremiah, and Ezekiel, stretching onward to that of the Baptist, as closing the whole line."

Matthew 21:37

(A.V.): But last of all he sent unto them his son, saying, They will reverence my son.

(SNT): And at last he sent to them his son: for he said, Perhaps they will respect my son.

(NNT): And afterward he sent to them his son, saying, They will respect my son.

(JMT): Afterwards he sent them his son; 'They will respect my son,' he said.

(WNT): Later still he sent to them his son, saying, " 'They will respect my son.' (Notes: "His son;" Here therefore we have the real answer to the question in verse 23. "Saying;" To those about him.)

(Comp): The Greek verb rendered *reverence* means literally to *turn toward*.

Matthew 21:38

- (A.V.): But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.
- (SNT): But the cultivators, when they saw the son, said among themselves: This is the heir: Come; let us kill him, and retain his inheritance.
- (NNT): But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and get his inheritance.
- (JMT): But when the vinedressers saw his son they said to themselves, 'Here is the heir; come on, let us kill him and seize his inheritance!'
- (WNT): "But the vine-dressers, when they saw the son, said to one another, " 'Here is the heir: come, let us kill him and get his inheritance.'
- (Comp): We give Ellicott's comment: "What we learn elsewhere enables us to understand the feelings with which the priests and scribes must have heard these words. Already had Caiaphas given the counsel that one man should die for the people, while among those who knew it, and did not protest, were many who believed on Him, and yet, through fear of the Pharisees, were not confessed disciples. The words of the parable showed that they stood face to face with One who knew the secrets of their

hearts, and had not deceived Himself as to the issue of the conflict in which He was now engaged."

Matthew 21:39

- (A.V.): And they caught him, and cast *him* out of the vineyard, and slew *him*.
- (SNT): And they laid hold of him, thrust him out of the vineyard, and slew him.
- (NNT): And they took him, and cast him out of the vineyard, and killed him.
- (JMT): So they took and threw him outside the vineyard and killed him.
- (WNT): "So they seized him, dragged him out of the vineyard, and killed him.
- (Comp): Peter, in his famous sermon, declared: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" (Acts 2:23.)

Matthew 21:40

- (A.V.): When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?
- (SNT): When the lord of the vineyard, therefore, shall come; what will he do to those cultivators?
- (NNT): When therefore the lord of the vineyard cometh, what will he do to those husbandmen?
- (JMT): Now, when the owner of the vineyard comes, what will he do to these vinedressers?"

(WNT): When then the owner of the vineyard comes, what will he do to those vine-dressers?"

(Comp): Cook's comment reads: "The whole tenor of the parable points to the temporal punishment of the Jewish nation as a nation, and the transference of God's covenant to the Gentiles."

Matthew 21:41

(A.V.): They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

(SNT): They say to him: He will utterly destroy them; and will lease the vineyard to other cultivators, who will render him the fruits in their seasons. (*Notes: "utterly," or as the Syriac gives, 'badly, badly.'*)

(NNT): They say to him, He will bring those wicked men to a miserable end, and will let out his vineyard to other husbandmen, who will render him the fruits in their season.

(JMT): They replied, "He will utterly destroy the wretches and lease the vineyard to other vine-dressers who will give him the fruits in their season."

(WNT): "He will put the wretches to a wretched death," was the reply, "and will entrust the vineyard to other vine-dressers who will render the produce to him at the vintage season."

(Comp): Vincent writes: "HE WILL MISERABLY DESTROY THOSE WICKED MEN.—There is a play upon the words which the Authorized Version misses and the Revised

Version preserves by rendering '*miserably* destroy those *miserable* men.' So the Rheims version: 'The *naughty* men will he bring to *naught*.' Tyndale, 'He will *evil* destroy those *evil* persons.' The order of the Greek words is also striking: *Miserable men, miserably he will destroy them.*"

Matthew 21:42

- (A.V.): Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
- (SNT): Jesus said to them: Have ye never read in the scripture, The stone which the builders rejected, hath become the head of the corner: this is from the Lord; and it is marvellous in our eyes?
- (NNT): Jesus saith to them, Did ye never read in the Scriptures, "The stone which the builders rejected, the same hath become the corner-stone; from the Lord did this come, and it is marvellous in our eyes?"
- (JMT): Jesus said to them, "Have you never read in the scriptures, *The stone that the builders rejected is the chief stone now of the corner: this is the doing of the Lord, and a wonder to our eyes?*"
- (WNT): "Have you never read in the Scriptures," said Jesus, "THE STONE WHICH THE BUILDERS REJECTED HAS BEEN MADE THE CORNERSTONE: THIS CORNERSTONE CAME FROM THE LORD,

AND IS WONDERFUL IN OUR EYES?" (*Notes: "Came from the Lord;" More freely 'is the Lord's workmanship.' Or perhaps the meaning of the clause is, 'this (preference for the rejected stone) is the Lord's act.' The latter explanation assumes a Hebraism, thus. The word 'this' is feminine both in the Greek here and in the Hebrew original which our Lord was quoting from, Ps. CXVIII:22, 23. But 'cornerstone' in both these languages is feminine, and therefore the demonstrative may refer to that noun. In Hebrew, however, where no noun is distinctly referred to and in English the word 'thing' is or may be supplied, as in, "At this (thing) also my heart trembleth" (Job 37:1), the Hebrew feminine is regularly used. In Latin or Classical Greek the neuter would be employed, but in Hebrew there is no neuter gender. The LXX. generally has the neuter in such cases; but there are a few exceptions, sufficient to demonstrate the possibility of the Hebrew idiom being borrowed into Hellenistic Greek, and the possibility also of its existence in the passage now before us. Yet the other seems the preferable rendering.*)

(Comp): Jesus is quoting the 118th Psalm, verse 22: "The stone *which* the builders refused is become the head *stone* of the corner."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 21:42.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 21:42.

Matthew 21:43

(A.V.): Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

- (SNT): Therefore I say to you, That the kingdom of God shall be taken from you, and shall be given to a people that will yield fruits.
- (NNT): Therefore I say to you, that the kingdom of God will be taken away from you, and given to a nation yielding the fruits thereof.
- (JMT): I tell you therefore that the Realm of God will be taken from you and given to a nation that bears the fruits of the Realm.
- (WNT): "That, I tell you, is the reason why the Kingdom of God will be taken away from you, and given to a nation that will exhibit the power of it. (*Notes: "That will exhibit the power;" literally 'producing the fruits.' "Of it;" i. e., 'of the Kingdom.'*)
- (Comp): In the words of Isaiah: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." (26:2.)

Matthew 21:44

- (A.V.): And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.
- (SNT): And whoever shall fall upon this stone, will be fractured; but on whomsoever it shall fall, it will crush him to atoms? (*Notes: "atoms," or as the Syriac gives, 'scatter him in particles.'*)
- (NNT):
- (JMT): [Everyone who falls on this stone will be shattered, and whoever it falls upon will be crushed.]"
- (WNT): He who falls on this stone will be severely

hurt; but he on whom it falls will be utterly crushed." (Notes: "Falls;" V. L. omits this verse. It is possible to 'stumble' without actually falling.)

(Comp): Vincent writes: "SHALL BE BROKEN. The verb is stronger: *broken to pieces*; so Revised Version.

GRIND HIM TO POWDER. But the Authorized Version misses the picture in the word, which is that of the *winnowingfan* that separates the grain from the chaff. Literally it is, *will winnow him*. Revised Version, *scatter him as dust*."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 21:44.

Matthew 21:45

- (A.V.): And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.
- (SNT): And when the chief priests and Pharisees had heard his similitudes, they understood that he spoke in reference to them. (Notes: "similitudes," or as the Syriac gives, 'parables'.)
- (NNT): And the chief priests and the Pharisees when they heard his parables, knew that he was speaking of them.
- (JMT): When the high priests and Pharisees heard these parables they knew he was speaking about them;
- (WNT): After listening to His parables the High Priests and the Pharisees perceived that He was speaking about them;

- (Comp): As Ellicott puts it: "The real or affected unconsciousness of the drift of our Lord's teaching was at last broken through. The last words had been too clear and pointed to leave any room for doubt, and they were roused to a passionate desire for revenge."

Matthew 21:46

- (A.V.): But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.
- (SNT): And they sought to apprehend him, but were afraid of the multitude, because they accounted him as a prophet.
- (NNT): And they sought to seize him, but feared the multitudes, because they regarded him as a prophet.
- (JMT): they tried to get hold of him, but they were afraid of the crowds, as the crowds held him to be a prophet.
- (WNT): but though they were eager to lay hands upon Him, they were afraid of the people, for by them He was regarded as a Prophet.
- (Comp): We close with this comment from William Bruce: "In this conduct we see a not uncommon result of reproof. Instead of being humbled, the sinner is too often exasperated by having his sins pointed out. The enmity manifested in all ages against the written Word, by wicked and impenitent men, is caused by its laying open their secret sins, and announcing the condemnation they bring upon themselves.

And many of these, too, would willingly lay hands upon the Word, were it not that they fear the multitude, whose faith reposes on its teaching and promises."

CHAPTER XXII.

Matthew 22:1

- (A.V.): And Jesus answered and spake unto them again by parables, and said,
- (SNT): And Jesus answered again by similitudes, and said: (*Notes: "similitudes," or as the Syriac gives, 'parables.'*)
- (NNT): And Jesus answered and spoke to them again in parables, and said,
- (JMT): Then Jesus again addressed them in parables.
- (WNT): Again Jesus spoke to them in figurative language. (*Notes: "Again Jesus," literally 'and Jesus answered.'*)
- (Comp): We give Ellicott's introduction to the chapter: "AND JESUS ANSWERED.—The word implies a connection of some kind with what has gone before. The parable was an answer, if not to spoken words, to the thoughts that were stirring in the minds of those who listened."

Matthew 22:2

- (A.V.): The kingdom of heaven is like unto a certain king, which made a marriage for his son,
- (SNT): The kingdom of heaven is like to a royal person, who made a feast for his son. (*Notes: "feast," or as the Syriac gives, 'marriage-feast.'*)
- (NNT): The kingdom of heaven is like a certain king, who made a marriage-feast for his son,
- (JMT): "The Realm of heaven," he said, "may be compared to a king who gave a marriage-banquet in honour of his son."

(WNT): "The Kingdom of the Heavens," He said, "may be compared to a king who celebrated the marriage of his son, (*Notes: "A king," literally 'a man a king.'*)

(Comp): The Greek word rendered *marriage* in the Authorized Version should be *marriage-feast*, rather than the *ceremony*.

Matthew 22:3

(A.V.): And sent forth his servants to call them that were bidden to the wedding: and they would not come.

(SNT): And he sent his servants to call those that had been invited, to the feast: and they would not come.

(NNT): and sent forth his servants to call to the feast those who had been invited; and they would not come.

(JMT): He sent his servants to summon the invited guests to the feast, but they would not come.

(WNT): and sent his servants to call the invited guests to the wedding, but they were unwilling to come. (*Notes: "Servants," Or 'slaves,' five times in this parable.*)

(Comp): We quote from Vincent: "TO CALL THEM THAT WERE BIDDEN. Perhaps an unconscious play on the words, lost in both Authorized Version and Revised Version, *to call the called*. This was according to the Oriental custom of sending a messenger, after the invitations have been issued, to notify the invited guests that the entertainment is prepared. Thus Esther invites Haman to a ban-

quet on the morrow, and, at the actual time, the chamberlain comes to bring him to the feast (Esther v. 8; vi. 14)."

In the words of David: "The LORD gave the word: great *was* the company of those that published *it*." (Psalms 68:11.)

Matthew 22:4

- (A.V.): Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.
- (SNT): And again he sent other servants, and said: Tell those invited, Behold, my entertainment is prepared, my oxen and my fatlings are slain, and every thing is prepared; come ye to the feast.
- (NNT): Again, he sent other servants, saying, Tell those who have been invited, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come to the feast.
- (JMT): Once more he sent some other servants, saying, 'Tell the invited guests, here is my supper all prepared, my oxen and fat cattle are killed, everything is ready; come to the marriage-banquet.'
- (WNT): "Again he sent other servants with a message to those who were invited. "My breakfast is now ready," he said, 'my bullocks and fat cattle are killed, and every preparation is made: come to the wedding.' (Notes: "Break-

fast;" The morning meal, whether early or late, as among ourselves.)

(Comp): It is the earlier *noon breakfast*—rather than dinner—which this Greek word implies.

Jesus used the same imagery which Isaiah employs in his lines: "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (25:6.)

Matthew 22:5

(A.V.): But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

(SNT): But they showed contempt, and went away, one to his farm, and another to his merchandise;

(NNT): But they made light of it, and went away; one to his farm, another to his merchandise.

(JMT): But they paid no attention and went off, one to his estate, another to his business,

(WNT): "They however gave no heed, but went, one to his home in the country, another to his business;

(Comp): The Greek expression rendered *made light of it* implies indifference rather than scorn. His *farm* should be rendered *his own farm*, as Vincent puts it: "Bringing out the contrast between his selfish interest and the respect due to his king."

Matthew 22:6

(A.V.): And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

- (SNT): And the rest seized his servants, and abused them, and slew them.
- (NNT): And the rest seized his servants, and ill-treated and slew them.
- (JMT): while the rest seized his servants and ill-treated them and killed them.
- (WNT): and the rest seized the king's servants, maltreated them, and murdered them.
- (Comp): As the Scriptures declared: "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy." (II Chronicles 36:16.)

Matthew 22:7

- (A.V.): But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
- (SNT): And when the king heard [of it], he was angry; and he sent his military forces, and destroyed those murderers, and burned their city. (*Notes: "Military forces," or as the Syriac gives, 'armies.'*)
- (NNT): And the king was enraged; and sent forth his armies, and destroyed those murderers, and burned their city.
- (JMT): The king was enraged; he sent his troops and destroyed those murderers and burned up their city.
- (WNT): So the king's anger was stirred, and he sent his troops and destroyed those murderers and burnt their city.

(Comp): Theology unfortunately limits the import of this text to mere historical fulfilment. Cook writes: "*Sent forth his armies.* The Romans who destroyed Jerusalem were instruments in the hand of God, even as the Assyrian was the rod of His anger (Isaiah x. 5), and Nebuchadnezzar His servant. (Jeremiah xxv. 9)."

Matthew 22:8

(A.V.): Then saith he to his servants; The wedding is ready, but they which were bidden were not worthy.

(SNT): Then said he to his servants, The feast is prepared, but they who were invited were unworthy.

(NNT): Then saith he to his servants, The feast is ready, but those who were invited were not worthy.

(JMT): Then he said to his servants, 'The marriage-banquet is all ready, but the invited guests did not deserve it.

(WNT): Then he said to his servants, " 'The wedding banquet is ready, but those who were invited were unworthy of it.

(Comp): This text seems to be based upon David's words: "But my people would not hearken to my voice; and Israel would none of me." (Psalms 81:11.)

Matthew 22:9

(A.V.): Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

- (SNT): Go ye therefore to the terminations of the streets; and as many as ye find, bid to the feast.
- (NNT): Go therefore into the thoroughfares, and as many as ye find, invite to the feast.
- (JMT): So go to the byeways and invite anyone you meet to the marriage-banquet.'
- (WNT): Go out therefore to the crossroads, and everybody you meet invite to the wedding.'
- (Comp): William Bruce writes of this invitation: "The freeness of the gospel, and the offer of salvation to all, could not be more clearly set forth than in this parable, and especially in this part of it. Human benevolence often gets soured by disappointments, and the deserving frequently suffer for the sins of the undeserving. Not so with the Divine benevolence. In fact, the present parable is constructed as if to teach us that the Divine benevolence is even enlarged by human perverseness and malignity—on the principle that where sin has abounded, grace has much more abounded."

Matthew 22:10

- (A.V.): So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
- (SNT): And those servants went out into the streets, and collected all they found, both bad and good; and the place of feasting was filled with guests.
- (NNT): So those servants went out into the highways,

and gathered together all, as many as they found, both bad and good; and the bride-chamber was fully furnished with guests.

(JMT): And those servants went out on the roads and gathered all they met, bad and good alike. Thus the marriage-banquet was supplied with guests.

(WNT): "So they went out into the roads and gathered together all they could find, both bad and good, and the banqueting-hall was filled with guests. (*Notes: "Could find," literally 'found,' a Hebraism. So in Esther ix. 2, "no man could withstand" is literally 'no man withstood.'* "Banqueting-hall," literally 'bridal-chamber.' V. L. 'wedding.')

(Comp): Origen reviews the parable thus: "The marriage-feast of Christ and the Church is filled, when they who were found by the Apostles, being restored to God, sat down to the feast. But since it behooved that both bad and good should be called, not that the bad should continue bad, but that they should put off the garments unmeet for the wedding, and should put on the marriage garments, to wit, bowels of mercy and kindness."

Matthew 22:11

(A.V.): And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

(SNT): And the king went in to see the guests: and he saw there a man who was not clad in the festal garments.

- (NNT): And the king, coming in to view the guests, saw there a man who had not on a wedding garment;
- (JMT): Now when the king came in to view his guests, he saw a man there who was not dressed in a wedding-robe.
- (WNT): "Now the king came in to see the guests; and among them he discovered one who was not wearing a wedding-robe.
- (Comp): We quote from William Bruce: "The prominence given to the circumstance of a man coming into the guest-chamber without a wedding garment is striking, and must be instructive. It no doubt teaches us that besides receiving and accepting the call, there is still something else required to make us children of the marriage. We must put on the marriage garment. We must be clothed with the garment of righteousness. The guests were not admitted into the guest-chamber in their own raiment, but in garments provided for them by the king. So we are not admitted into the heavenly marriage in our own righteousness, but must be clothed in a righteousness derived from the Lord."

Matthew 22:12

- (A.V.): And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
- (SNT): And he said to him: My friend, how camest thou here without the festal robes? But he was silent.

(NNT): and he saith to him, Friend, how camest thou in here, not having a wedding garment? And he was struck dumb.

(JMT): So he said to him, 'My man, how did you get in here without a wedding-robe?' The man was speechless.

(WNT): "'My friend,' he said, 'how is it that you came in here without a wedding robe?' "The man stood speechless. (*Notes: "Stood speechless," literally 'was gagged' or 'muzzled.' The same verb is employed in verse 34.*)

(Comp): Vincent writes: "NOT HAVING. It is hardly possible to convey the subtle sense of the negative particle to the English reader. A different word for *not* is used in the preceding verse, expressing an *outward, objective* fact which attracted the king's notice. The man had *not* a wedding garment. When the king addresses the guest, he is thinking not so much of the *outward token* of disrespect, as of the guest's *mental attitude* toward the proprieties of the occasion. It is as if he had said, 'What were you thinking of, where was your respect for me and for my guests, when you allowed yourself to come hither *not* having the proper garment, as you knew you ought to have?' "

Matthew 22:13

(A.V.): Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

(SNT): Then said the king to the servitors: Bind his hands and his feet, and cast him into the outer

darkness: there will be weeping and gnashing of teeth. (*Notes: "outer," or as the Syriac gives 'outside.'*)

(NNT): Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there will be wailing and gnashing of teeth.

(JMT): Then said the king to his servants, 'Take him hand and foot, and throw him outside, out into the darkness; there men will wail and gnash their teeth.

(WNT): Then the king said to the servants, " 'Bind him hand and foot and fling him into the darkness outside: there will be the weeping aloud and the gnashing of teeth.'

(Comp): Of the expression *take him away*, Ellicott writes: "The words are wanting in many of the best manuscripts, and may have been inserted to meet the supposed difficulty of the man being simply 'thrust out' after he had been bound hand and foot."

Gregory writes: "There shall gnash those teeth which here delighted in gluttony; there shall weep those eyes which here roamed in illicit desire; every member shall there have its peculiar punishment, which here was a slave to its peculiar vice."

Matthew 22:14

(A.V.): For many are called, but few *are* chosen.

(SNT): For the called are many, and the chosen are few.

(NNT): For many are called, but few are chosen.

(JMT): For many are invited but few are chosen.' "

(WNT): "For there are many called, but few chosen."

(Comp): We give Bruce's comment on the text: "We cannot, of course, understand this to apply literally to the relative numbers of the called and chosen of the last invited guests, although it might seem to be so intended. If it refers to relative numbers, it must be of the whole of those invited from first to last. But the remark is understood to be true with respect to the whole human race. Numbers in the Word do not, however, signify quantity, but quality. The few are those who are in charity and its faith; the many are those who are in faith without charity. The guests who came without a wedding garment represents not an individual, but a class—the class who have faith without works, and who, being destitute of the garment of righteousness, cannot be admitted to the kingdom of heaven."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 22:14.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 22:14.

Matthew 22:15

(A.V.): Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

- (SNT): Then went the Pharisees and took counsel, how they might ensnare him in discourse.
- (NNT): Then the Pharisees went and consulted together how they might ensnare him in speech.
- (JMT): Then the Pharisees went and plotted to trap him in talk.
- (WNT): Then the Pharisees went and consulted together how they might entrap Him in His conversation.
- (Comp): Ellicott writes of the verb *entangle*: "Literally, *ensnare*. The phrase is identical in meaning with our colloquial 'set a trap'. The plot implies that they did not dare to take measures openly against Him as long as popular feeling was at the same level."

Matthew 22:16

- (A.V.): And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.
- (SNT): And they sent to him their disciples, with domestics of Herod, and said to him: Teacher, we know that thou art veracious, and teachest the way of God with truth, regardless of man, for thou hast no respect of persons.
- (NNT): And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and thou carest for no one, for thou regardest not the person of men.

(JMT): They sent him their disciples with the Herodians, who said, "Teacher, we know you are sincere and that you teach the Way of God honestly and fearlessly; you do not court human favour.

(WNT): So they sent to him their disciples together with the Herodians; who said, "Teacher, we know that you are truthful and that you faithfully teach God's truth; and that no fear of man misleads you, for you are not biased by men's wealth or rank. (*Notes: "Who said;" Or, 'to say:' literally 'saying.' V. L. reads 'say'ing' in the nominative, referring to 'they.' The sense then is 'say'ing' (by the mouth of these messengers). "Are not biased," literally 'do not look at men's faces (or 'outward appearance').*)

(Comp): Ellicott writes of the Herodians: "The party thus described are known to us only through the Gospels of St. Matthew and St. Mark; and their precise relation to the other sects or schools among the Jews are consequently matters of conjecture. The form of the name (like *Mariani*, *Pompeiani*, and, we may add, *Christiani*) is Latin, and may be noted as an example of the influence of that language in the public life of Palestine. The Herodians were known, first to the Romans and then to the people, as adherents of the house of the Herods. In what sense they were adherents, and why they now joined with the Pharisees, is less clear."

Matthew 22:17

(A.V.): Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

- (SNT): Tell us, therefore, how doth it appear to thee: is it lawful to pay capitation money to Caesar, or not?
- (NNT): Tell us, therefore, What thinkest thou? Is it lawful to give tribute to Caesar, or not?
- (JMT): Tell us, then, what you think about this. Is it right to pay taxes to Caesar or not?"
- (WNT): Give us your judgement therefore: is it allowable for us to pay a poll-tax to Caesar, or not?"
- (Comp): Ellicott explains the *tribute money*: "The original gives the Latin 'census,' that is, the poll-tax of the *denarius* per head, assessed on the whole population, the publicans being bound to transmit the sum so collected to the Roman treasury. As being a direct personal tax it was looked on by the more zealous Jews as carrying with it a greater humiliation than export or import duties, and was consequently resisted (as by Judas of Galilee and his followers) by many who acquiesced more or less readily in the payment of the customs (Acts v. 37)."

Matthew 22:18

- (A.V.): But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
- (SNT): But Jesus knew their wickedness, and said: Why tempt ye me, ye hypocrites?
- (NNT): But Jesus, perceiving their wickedness, said, Why are ye trying me, hypocrites?
- (JMT): But Jesus detected their malice. He said, "Why do you tempt me, you hypocrites?"

(WNT): Perceiving their wickedness, Jesus replied, "Why are you hypocrites trying to ensnare me?"

(Comp): As Alexander Bruce puts it: "It was a wicked plot against His life veiled under apparently sincere compliments of young inquirers, and men of the world who posed as admirers of straightforwardness."

Matthew 22:19

(A.V.): Shew me the tribute money. And they brought unto him a penny.

(SNT): Show me a denarius of the capitation money. And they brought to him a denarius.

(NNT): Show me the tribute money. And they brought to him a denary.

(JMT): Show me the coin for taxes." So they brought him a shilling.

(WNT): Show me the tribute coin." And they brought Him a shilling.

(Comp): This coin of tribute was Roman money, not Jewish currency—as was used in Temple tributes.

Matthew 22:20

(A.V.): And he saith unto them, Whose *is* this image and superscription?

(SNT): And Jesus said to them: Whose is this image and inscription?

(NNT): And Jesus saith to them, Whose is this image and inscription?

- (JMT): Then Jesus said to them, "Whose likeness, whose inscription is this?"
- (WNT): "Whose likeness and inscription," He asked, "is this?"
- (Comp): Vincent writes: "Images on coins were not approved by the Jews. Out of respect to this prejudice none of the earlier Herods had his own image impressed on them. Herod Agrippa I., who murdered James and imprisoned Peter, introduced the practice. The coin shown to Christ must either have been struck in Rome, or else was one of the Tetrarch Philip, who was the first to introduce the image of Caesar on strictly Jewish coins."

Matthew 22:21

- (A.V.): They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.
- (SNT): They say, Caesar's. He saith to them: Give then Caesar's things to Caesar, and God's things to God.
- (NNT): They say, Caesar's. Then saith he to them, Render then to Caesar the things that are Caesar's, and to God the things that are God's.
- (JMT): "Caesar's," they said. Then he told them, "Give Caesar, what belongs to Caesar, give God what belongs to God."
- (WNT): "Caesar's," they replied. "Pay therefore," He rejoined, "what is Caesar's to Caesar; and what is God's to God."

(Comp): This reply is akin to the Proverb which runs:
 "My son, fear thou the LORD and the king:
 and meddle not with them that are given to
 change:" (24:21.)

See Concordance to Science and Health with
 Key to the Scriptures, Mary Baker Eddy, Ap-
 pendix B, page 607, Matthew 22:21.

Matthew 22:22

(A.V.): When they had heard *these words*, they mar-
 velled, and left him, and went their way.

(SNT): And when they heard [it] they were surprised:
 and they left him, and went away.

(NNT): And hearing this, they wondered, and left him,
 and went away.

(JMT): When they heard that they marvelled; then
 they left him and went away.

(WNT): They heard this, and were astonished; then
 left Him, and went their way.

(Comp): Job perceived the advantages of spiritual un-
 derstanding: "He disappointeth the devices
 of the crafty, so that their hands cannot per-
 form *their* enterprise. He taketh the wise in
 their own craftiness: and the counsel of the
 froward is carried headlong." (5:12, 13.)

Matthew 22:23

(A.V.): The same day came to him the Sadducees,
 which say that there is no resurrection, and
 asked him,

(SNT): The same day came Sadducees, and said to
 him: There is no life of the dead. And they
 questioned him,

- (NNT): The same day there came to him Sadducees, saying that there is no resurrection;
- (JMT): That same day some Sadducees came up to him, men who hold there is no resurrection.
- (WNT): On the same day a party of Sadducees came to Him, contending that there is no resurrection. And they put this case to Him.
- (Comp): Cook explains the standpoint of the Sadducees: "The word *resurrection*, in reference to the tenets of the Sadducees, must not be understood merely of the resurrection of the body. The Sadducees, rejected the Pharisaic belief in an oral revelation through Moses, and recognized only the written books of the Pentateuch as emanating from their great Lawgiver. But these books contained, as they believed, no distinct intimation of a future state of reward and punishment, with or without a bodily resurrection, or even of the immortality of the soul. Believing that a doctrine so momentous could not, had it been true, have been omitted by Moses on all the occasions on which it might naturally have been urged, the Sadducees seem, not indeed to have rejected the later Scriptures, but to have at least explained away the passages in them which were opposed to their belief. The Pharisees, on the contrary, seem to have believed in a bodily resurrection and a future life, much in the Christian sense, though they corrupted their belief by carnal conceptions of the future state. Our Lord's reply to the Sadducees aims rather at the root of their error than at its offshoot. He shews

that even Moses, rightly understood, teaches the doctrine of immortal life, and thus destroys the assumption on which the Sadducees based their denial of the resurrection."

Matthew 22:24

- (A.V.): Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
- (SNT): and said to him: Teacher; Moses commanded us, that if a man should die childless, his brother must take his wife and raise up seed to his brother.
- (NNT): and they asked him, saying, Teacher, Moses said, "If a man die having no children, his brother shall marry his wife, and raise up seed to his brother."
- (JMT): They put this question to him: "Teacher, Moses said that *if anyone dies without children, his brother is to espouse his wife and raise offspring for his brother.*
- (WNT): "Teacher," they said, "Moses enjoined, 'IF A MAN DIE CHILDLESS, HIS BROTHER SHALL MARRY HIS WIDOW, AND RAISE UP A FAMILY FOR HIM.'
- (Comp): This question is a reference to Deuteronomy 25:5, 6: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, *that* the firstborn which she beareth shall

succeed in the name of his brother *which is* dead, that his name be not put out of Israel."

Matthew 22:25

- (A.V.): Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
- (SNT): Now there were with us seven brothers. The first took a wife, and deceased; and, as he had no children, he left his wife to his brother.
- (NNT): Now there were with us seven brothers; and the first married and died; and, having no offspring, left his wife to his brother.
- (JMT): Now there were seven brothers in our number. The first married and died; as he had no children he left his wife to his brother.
- (WNT): Now we had among us seven brothers. The eldest of them married, but died childless, leaving his wife to his brother.
- (Comp.): As Cook says: "It is not necessary to suppose that this was a true narrative. The Sadducees possibly, in order to ridicule the doctrine of the resurrection, invented an extreme though possible case. But the supposed difficulty would have been the same had two brethren only been mentioned."

Matthew 22:26

- (A.V.): Likewise the second also, and the third, unto the seventh.
- (SNT): In like manner also the second, and the third, and up to the whole seven.

(NNT): And so also the second, and the third, even to the seventh.

(JMT): The same happened with the second and the third, down to the seventh.

(WNT): So also did the second and the third, down to the seventh,

(Comp): In passing, it is well to note that the Levirate marriage was falling into disrepute at this time.

Matthew 22:27

(A.V.): And last of all the woman died also.

(SNT): And after them all, the woman also herself died.

(NNT): And last of all the woman died.

(JMT): After them all, the woman died.

(WNT): till the woman also died, after surviving them all.

(Comp): We close their recital of this instance with Augustine's remark: "Mystically by these seven brethren are understood the wicked, who could not bring forth the fruit of righteousness in the earth through all the seven ages of the world, during which this earth has being, for afterwards this earth also shall pass away, as all those seven passed away—unfruitful."

Matthew 22:28

(A.V.): Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

(SNT): In the resurrection, therefore, to which of those seven will she be the wife? For they all had taken her?

- (NNT): In the resurrection, then, of which of the seven will she be the wife? For they all had her.
- (JMT): Now at the resurrection whose wife will she be? They all had her."
- (WNT): At the Resurrection, therefore, whose wife of the seven will she be? for they all married her."
- (Comp): Alexander Bruce writes: "One at first wonders that He deigned to answer such triflers; but He was willing meekly to instruct even the perverse, and He never forgot that there might be receptive earnest people within hearing. The Sadducees drew from Him one of His great words."

Matthew 22:29

- (A.V.): Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- (SNT): Jesus answered, and said to them: Ye do err, from not knowing the scriptures, nor the power of God. (*Notes: "power," or as the Syriac gives, 'might,' 'ability.'*)
- (NNT): Jesus answered and said to them, Ye err, not knowing the Scriptures, nor the power of God.
- (JMT): Jesus answered them, "You go wrong because you understand neither the scriptures nor the power of God.
- (WNT): The reply of Jesus was, "You are in error, through ignorance of the Scriptures and of the power of God.
- (Comp): Isaiah declared: "And when they shall say

unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them." (8:19, 20.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 22:29.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 22:29.

Matthew 22:30

- (A.V.): For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
- (SNT): For in the resurrection of the dead, they do not take wives, nor are wives give to husbands; but they are as the angels of God in heaven.
- (NNT): For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
- (JMT): At the resurrection people neither marry nor are married, they are like the angels of God in heaven.
- (WNT): For in the Resurrection, men neither marry nor are women given in marriage, but they are like angels in Heaven. (*Notes: "Angels," V. L. 'God's angels.'*)

(Comp): Luke's record is more complete: "And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (20:34-36.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 22:30.

Matthew 22:31

(A.V.): But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

(SNT): But as to the resurrection of the dead, have ye not read what was spoken to you by God, who said:

(NNT): But concerning the resurrection of the dead, have ye not read that which was spoken to you by God, saying,

(JMT): And as for the resurrection of the dead, have you not read what was said to you by God,

(WNT): But as to the Resurrection of the dead, have you never read what God says to you,

(Comp): William Bruce writes: "In the Old Testament there is no very direct revelation of the immortality of the soul; but our Lord shows it to be taught where none had ever before sus-

pected any evidence of it to exist. When God proclaimed out of the bush that he was the God of Abraham, Isaac, and Jacob, these patriarchs had long been dead. Our Lord gives this to the Sadducees as a proof of the resurrection. These, dead to men, were alive to God."

Matthew 22:32

- (A.V.): I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
- (SNT): I am the God of Abraham, the God of Isaac, the God of Jacob? Now he is not the God of the dead, but of the living.
- (NNT): "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? He is not a God of the dead, but of the living.
- (JMT): *I am the God of Abraham and the God of Isaac and the God of Jacob?* He is not a God of dead people but of living."
- (WNT): 'I AM THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB'? He is not the God of dead, but of living men."
- (Comp): This text is taken from Exodus 3:6: "Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."

Matthew 22:33

- (A.V.): And when the multitude heard *this*, they were astonished at his doctrine.

- (SNT): And when the multitude heard [it] they were astonished at his doctrine.
- (NNT): And when the multitudes heard this, they were astonished at his teaching.
- (JMT): And when the crowds heard it, they were astounded at his teaching.
- (WNT): All the crowd heard this, and were filled with amazement at His teaching.
- (Comp.): Clarke declares: "God uses the infidelity of some for the edification of others. Had no false doctrine been broached in the world, we had not seen the full evidence of the true teaching. The opposition of deists and infidels has only served to raise up men in behalf of the truth of God, who not only have refuted *them*, but shown, at the same time, that the sacred testimonies are infinitely amiable in themselves, and worthy of all acceptance. Truth always gains by being opposed."

Matthew 22:34

- (A.V.): But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
- (SNT): And when the Pharisees heard that he had put the Sadducees to silence, they assembled together;
- (NNT): And the Pharisees, hearing that he had put the Sadducees to silence, assembled together;
- (JMT): When the Pharisees heard he had silenced the Sadducees, they mustered their forces,

(WNT): Now the Pharisees came up when they heard that He had silenced the Sadducees,

(Comp): As Vincent puts it: "PUT TO SILENCE. There is a kind of grim humor in the use of this word: he had *muzzled* the Sadducees."

Matthew 22:35

(A.V.): Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

(SNT): and one of them, who was expert in the law, to tempt him, inquired:

(NNT): and one of them, a lawyer, asked, trying him,

(JMT): and one of them, a jurist, put a question in order to tempt him.

(WNT): and one of them, an expounder of the Law, asked Him as a test question,

(Comp): The Greek word rendered *lawyer* applies only to those who were experts on ecclesiastical matters.

Matthew 22:36

(A.V.): Master, *which is* the great commandment in the law?

(SNT): Teacher, which is the great command in the law?

(NNT): Teacher, which commandment is great in the Law?

(JMT): "Teacher," he said, "what is the greatest command in the Law?"

(WNT): "Teacher, which is the greatest Commandment in the Law?" (Notes: "*Which*;" Not 'of what kind.' "*Greatest*," literally 'great,' a Hebraism.

Adjectives in Hebrew have neither the comparative nor the superlative degree, but only the positive.)

(Comp): Vincent throws light on this question: "The Authorized Version and Revised Version alike miss the point of this question, which is: *which kind of command is great in the law?* That is, what kind of a commandment must it be to constitute it a great one? Not, which commandment is greatest as compared with the others? The scribes declared that there were 248 affirmative precepts, as many as the members of the human body; and 365 negative precepts, as many as the days in the year; the total being 613, the number of letters in the Decalogue. Of these they called some *light* and some *heavy*. Some thought that the law about the fringes on the garments was the greatest; some that the omission of washings was as bad as homicide; some that the third commandment was the greatest. It was in view of this kind of distinction that the scribe asked the question; not as desiring a declaration as to which commandment was greatest, but was wanting to know the *principle* upon which a commandment was to be regarded as a *great* commandment."

Matthew 22:37

(A.V.): Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

(SNT): Jesus said to him: Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might, and with all thy

mind. (Notes: "might," or as the Syriac gives, 'strength.' 'mind,' or as the Syriac gives, 'reason'.)

(NNT): And he said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

(JMT): He replied, "*You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind.*"

(WNT): " 'THOU SHALT LOVE THE LORD THY GOD,' "
He answered, " 'WITH THY WHOLE HEART,
THY WHOLE SOUL, THY WHOLE MIND.'
(Notes: "With;" Literally 'in,' three times repeated.)

(Comp): This text refers to Deuteronomy 6:5: "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 22:37.

Matthew 22:38

(A.V.): This is the first and great commandment.

(SNT): This is the great and first command.

(NNT): This is the great and first commandment.

(JMT): This is the greatest and chief command.

(WNT): This is the greatest and foremost Commandment.

(Comp): As William Bruce says: "Love to God and love to man are the sum of all revelation and the essence of all religion. God and man are the only objects to which our affections can be di-

rected or our services rendered. They exhaust all our aims, and employ all our powers."

Matthew 22:39

(A.V.): And the second is like unto it, Thou shalt love thy neighbour as thyself.

(SNT): And the second, which is like it, is, Thou shalt love thy neighbor as thyself.

(NNT): There is a second like it: "Thou shalt love thy neighbor as thyself."

(JMT): There is a second like it: *you must love your neighbour as yourself.*

(WNT): And the second is similar to it: 'THOU SHALT LOVE THY FELLOW MAN AS MUCH AS THYSELF.' (Notes: "As much as thyself;" This of course implies that there is a legitimate love of 'self,' 'Selfishness' is sinful not because it includes care for one's own welfare, but because it excludes (or subordinates to this) care for the welfare of others. There is sin rather than virtue in mere self-neglect!—Ed.)

(Comp): Jesus refers now to Leviticus 19:18: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 22:39.

Matthew 22:40

(A.V.): On these two commandments hang all the law and the prophets.

(SNT): On these two commands hang the law and the prophets. (Notes: "law," or as the Syriac gives, 'the Pentateuch'.)

- (NNT): On these two commandments hang all the Law and the Prophets.
- (JMT): The whole Law and the prophets hang upon these two commands."
- (WNT): The whole of the Law and the Prophets is summed up in these two Commandments."
- (Comp): Alexander Bruce gives this summary of the story: "Jesus winds up by declaring that on these two hangs, is suspended, the whole law, also the prophets—the moral drift of the whole Old Testament *is love*; no law or performance of law of any value save as love is the soul of it. So Jesus soars away far above the petty disputes of the schools about the relative worth of isolated precepts; teaching the organic unity of duty."

Matthew 22:41

- (A.V.): While the Pharisees were gathered together, Jesus asked them,
- (SNT): And while the Pharisees were assembled, Jesus questioned them,
- (NNT): And while the Pharisees were assembled, Jesus asked them,
- (JMT): As the Pharisees had mustered, Jesus put a question to them.
- (WNT): While the Pharisees were still assembled there, Jesus put a question to them.
- (Comp): Meyer continues: "Jesus, in His turn, now proceeds to put a question to the Pharisees (who in the meantime have gathered round him, see on verse 34), for the purpose, ac-

according to Matthew's view of the matter (verse 46), of convincing them of their own theological helplessness."

Matthew 22:42

- (A.V.): Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.
- (SNT): and said: What say ye respecting the Messiah? Whose son is he? They say to him; The son of David.
- (NNT): saying, What think ye concerning the Christ? whose son is he? They say to him, David's.
- (JMT): "Tell me," he said, "what you think about the Christ. Whose son is he?" They said to him, "David's."
- (WNT): "What think you about the Christ," He said, "whose son is He?" "David's," they replied.
- (Comp): Dummelow writes: "He declares Himself dissatisfied with the honourable title of Son of David, because He is in reality also David's Lord. By applying Psalms 110 to Himself He claims, (1) a seat at God's right hand; (2) lordship over all the human race; (3) an eternal priesthood and empire: 'Thou art a priest for ever after the order of Melchizedek.' "

Matthew 22:43

- (A.V.): He saith unto them, How then doth David in spirit call him Lord, saying,
- (SNT): He saith to them: How then doth David, by the Spirit, call him Lord? for he said:

(NNT): He saith to them, How then doth David in the Spirit call him lord? saying,

(JMT): He said to them, "How is it then that David in the Spirit calls him *Lord*?"

(WNT): "How then," He asked, "does David, taught by the Spirit, call Him Lord, when he says, (*Notes: "Taught by," Literally 'in.'*)

(Comp): Ellicott pointedly declares: "DOTH DAVID IN SPIRIT CALL HIM LORD?—The words assume (1) that David was the writer of Psalm cx.; (2) that in writing it, he was guided by a Spirit higher than his own; (3) that the subject of it was no earthly king of the house of David, but the far-off Christ. On this point there was an undisturbed *consensus* among the schools of Judaism, as represented by the Targums and the Talmud. It was a received tradition that the Christ should sit on the right hand of Jehovah and Abraham on His left. Here it will be enough to accept our Lord's interpretation, and to track the sequence of thought in His question. The words represent the LORD (*Jehovah*) as speaking to David's Lord (*Adonai*), as the true king, the anointed of Jehovah. But if so, what was the meaning of that lofty title? Must not He who bore it be something more than the son of David by mere natural descent? If the scribes had never even asked themselves that question, were they not self-convicted of incompetency as religious teachers?"

Matthew 22:44

- (A.V.): The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
- (SNT): The Lord said to my Lord, Seat thyself at my right hand, until I place thy enemies under thy feet.
- (NNT): "The Lord said to my lord, Sit thou on my right hand, till I put thine enemies under thy feet."
- (JMT): *The Lord said to my Lord, 'Sit at my right hand, till I put your enemies under your feet.'*
- (WNT): "THE LORD SAID TO MY LORD, SIT AT MY RIGHT HAND UNTIL I HAVE PUT THY FOES BENEATH THY FEET?"
- (Comp): These words of David are found in Psalms 110:1: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

Matthew 22:45

- (A.V.): If David then call him Lord, how is he his son?
- (SNT): If David then call him Lord, how is he his son?
- (NNT): If David then calleth him lord, how is he his son?
- (JMT): If David calls him *Lord*, how can he be his son?"
- (WNT): "If therefore David calls Him Lord, how can He be his son?"

(Comp): Lange well puts it: "It was not the ignorance, but the unbelief, of the Pharisees which declined the answer."

Matthew 22:46

(A.V.): And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

(SNT): And no one was able to give him an answer. And from that day, no one dared to question him.

(NNT): And no one was able to answer him a word: nor durst any one from that day question him any more.

(JMT): No one could make any answer to him, and from that day no one ventured to put another question to him.

(WNT): No one could say a word in reply, nor from that day did any one venture again to put a question to Him.

(Comp): We close with Morrison's remark: "AND NO ONE WAS ABLE TO ANSWER HIM A WORD: They were 'shut up,' baffled and confounded. NEITHER DURST ANY ONE, FROM THAT DAY FORTH, ASK HIM ANY MORE QUESTIONS: Or, as Wycliffe picturesquely renders it, *Nether eny man was hardy fro that day for to axe Hym more*. They found that it was beyond their power to puzzle Him; and into every pit they digged, however cautiously and cunningly they picked their steps round about its mouth, they were somehow or other compelled to fall."

CHAPTER XXIII

Matthew 23:1

- (A.V.): Then spake Jesus to the multitude, and to his disciples,
- (SNT): Then Jesus conversed with the multitude and with his disciples,
- (NNT): Then Jesus spoke to the multitudes, and to his disciples,
- (JMT): Then Jesus spoke to the crowds and to his disciples.
- (WNT): Then Jesus addressed the crowds and His disciples.
- (Comp): Morrison comments thus on the text: "THEN: After the Pharisees, notwithstanding all their power of talk and quirk, had been completely struck dumb; and yet not humbled. SPAKE JESUS TO THE MULTITUDE—literally *the crowds*—AND TO HIS DISCIPLES: He turned round to those who were far better than the Pharisees, because making far less profession of superiority. His heart yearned over them; especially when He considered how much they would be exposed to the domineering and sophisticating influence of the party who claimed to be the monopolists of the nation's religiousness. He felt it necessary to utter in their hearing words of warning."

Matthew 23:2

- (A.V.): Saying, The scribes and the Pharisees sit in Moses' seat:

- (SNT): and said to them: The Scribes and Pharisees sit in the seat of Moses.
- (NNT): saying, The scribes and the Pharisees sit in the seat of Moses.
- (JMT): "The scribes and Pharisees sit on the seat of Moses;
- (WNT): "The Scribes," He said, "and the Pharisees sit in the chair of Moses. (*Notes: "Sit;" Or, 'have seated themselves.'*)
- (Comp): Meyer writes of the expression *to sit in Moses' seat*: "The phrase: '*to sit in Moses' seat*' (in the seat which Moses had occupied as law-giver), is borrowed not from Exodus xviii. 13, but refers to the later practice of having chairs for teachers, and is intended as a figurative mode of describing the functions of one who '*acts as a public teacher of the Mosaic law,*' in discharging which functions the teacher may be regarded as the representative and *successor of Moses*. Accordingly, in Rabbinical writers, one who succeeds a Rabbi as the representative of his school is described as, '*sitting upon his seat.*' The Greek rendered—*have seated themselves*, means, have assumed to themselves the duties of this office. In the whole of this phraseology one cannot fail to detect an allusion to the pretensions and self-seeking character of the Pharisees."

Matthew 23:3

- (A.V.): All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

- (SNT): Whatever therefore they tell you to observe, that observe and do. But according to their deeds, practise ye not: for they say, and do not.
- (NNT): All, therefore, whatever they bid you, do and observe; but do not according to their works; for they say, and do not.
- (JMT): so do whatever they tell you, obey them, but do not do as they do. They talk but they do not act.
- (WNT): Therefore do and observe everything that they command you; but do not imitate their lives, for though they tell others what to do, they do not do it themselves.
- (Comp): Cook declares: "The word *therefore* is emphatic. Ye are to obey them because they sit in Moses' seat, that is, in what belongs to their authorized and official duties as expounders of the law. *Whatsoever they bid you observe*. That is, what they command in their official capacity as rulers. In its legislative character the Sanhedrin was the supreme authority for deciding controverted questions of the law, as well as for regulating ceremonies of worship, the observance of feasts and other religious duties. These seem to be the points chiefly intended here which will not include the glosses and minute distinctions and rules of individual Scribes and Pharisees, such as our Lord Himself on various occasions condemned and disregarded."

Matthew 23:4

- (A.V.): For they bind heavy burdens and grievous to

be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

(SNT): They tie up heavy burdens, and lay [them] on men's shoulders; but will not themselves touch them with their finger.

(NNT): They bind heavy burdens, and lay them on men's shoulders, and will not themselves move them with a finger.

(JMT): They make up heavy loads and lay them on men's shoulders but they will not stir a finger to remove them.

(WNT): Heavy and cumbrous burdens they bind together and load men's shoulders with them, while as for themselves, not with one finger do they choose to lift them.

(Comp): From Lange we quote the following: "The binding together of individual things into a mass, has reference here rather to burdens of wood than to burdens of grain. Thus they compact their traditionary statutes into intolerable burdens. A fourfold rebuke: 1. they make religion a burden; 2. an intolerable burden; 3. they lay it upon the shoulder of others; 4. they leave it untouched themselves, that is, they have no idea of fulfilling these precepts in spirit and in truth."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 23:4.

Matthew 23:5

- (A.V.): But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
- (SNT): And all their works they do, to be seen of men: for they make their phylacteries broad, and extend the fringes of their garments.
- (NNT): And all their works they do to be observed by men. They make broad their phylacteries, and enlarge their fringes,
- (JMT): Besides, all they do is done to catch the notice of men; they make their phylacteries broad, they wear large tassels,
- (WNT): And everything they do they do with a view to being observed by men; for they widen their phylacteries and make the tassels large,
- (Comp): The phylacteries are described by Vincent: "Phylacteries, called by the Rabbis *tephillin*, *prayer-fillets*, were worn on the left arm, toward the heart, and on the forehead. They were capsules containing on parchment these four passages of Scripture: Exodus xiii. 1-10; xiii. 11-16; Deuteronomy vi. 4-9; xi. 13-21. That for the head was to consist of a box with four compartments, each containing a slip of parchment inscribed with one of the four passages. Each of these slips was to be tied up with well-washed hair from a calf's tail; lest, if tied with wool or thread, any fungoid growth should ever pollute them. The phylactery of the arm was to contain a single slip, with the same four passages written in four

columns of seven lines each. The black leather straps by which they were fastened were wound seven times round the arm and three times round the hand. They were revered by the Rabbis as highly as the scriptures, and, like them, might be rescued from the flames on a Sabbath. They profanely imagined that God wore the *tephillin*.

"The Greek word translated *phylacteries* comes from a root meaning *watch* or *guard*. It implied originally a *guarded post*, a *fort*; then, generally, a *safeguard* or *preservative*, and therefore an *amulet*. Sir J. Cheke renders *guards*. They were treated as such by the Rabbis. It is said, for instance, that the courtiers of a certain king, intending to kill a Rabbi, were deterred by seeing that the straps of his phylacteries shone like bands of fire. It was also said that they prevented all hostile demons from injuring any Israelite."

Matthew 23:6

- (A.V.): And love the uppermost rooms at feasts, and the chief seats in the synagogues,
- (SNT): And they love the highest couches at suppers, and the highest seats in the synagogues,
(Notes: "*suppers*," or as the Syriac gives, '*dinners*.')
- (NNT): and love the first place at feasts, and the chief seats in the synagogues,
- (JMT): they are fond of the best places at banquets and the front seats in the synagogues;
- (WNT): and love the best seats at a dinner party or in the synagogues,

(Comp): Ellicott writes concerning these preferences: "THE UPPERMOST ROOMS. — Better, *the first places*, the word 'room', which had that meaning at the time when the English version was made, having now become identical with 'chamber.' Strictly speaking, they would be the first places, nearest to the host, on the couches or ottomans (as we have learnt to call them from their modern Eastern use) on which the guests reclined, these being assigned (as in the case of 'the disciple whom Jesus loved,' in John xiii. 23) to the most favoured guests.

"THE CHIEF SEATS IN THE SYNAGOGUES. — These were at the upper or Jerusalem end of the synagogue (corresponding to the east end of most Christian churches), where was the ark, or chest that contained the Law. These were given, either by common consent or by the elders of the synagogue, to those who were most conspicuous for their devotion to the Law, and as such, were coveted as a mark of religious reputation."

The Pharisees must have hurriedly passed over such a warning as this: "Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith." (Habakkuk 2:4.)

Matthew 23:7

(A.V.): And greetings in the markets, and to be called of men, Rabbi, Rabbi.

- (SNT): and the greeting in the market places, and to be addressed by men with Rabbi.
- (NNT): and salutations in the markets, and to be called by men, Rabbi.
- (JMT): they like to be saluted in the marketplaces and to be called 'rabbi' by men.
- (WNT): and like to be bowed to in places of public resort, and to be addressed by men as 'Rabbi.'
- (Comp): The markets afforded the chief meeting place for the people. Here, pride drew the Pharisees and Scribes to where they might expect an audience,—a crowd; though it was of benighted men and women whose very praise should have given but little satisfaction—so lacking were they in intelligent appreciation of the "points of the law" through the very educational system (or lack of system) which Pharisees provided.

The term "Rabbi" is Aramaic, and means literally "my master." This title was bestowed upon scribes who were duly ordained in Palestine.

Matthew 23:8

- (A.V.): But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
- (SNT): But be not ye called Rabbi; for one is your Rabbi, and ye are all brethren.
- (NNT): But be not ye called Rabbi; for one is your teacher; and ye are all brethren.
- (JMT): But you are not to be called 'rabbi', for One is your teacher, and you are all brothers;

- (WNT): "As for you, do not accept the title of 'Rabbi', for one alone is your Teacher, and you are all brothers.
- (Comp): Clarke translates the text thus: "Be not ye called *Masters*, for one is your *Master*, even Christ; and ye are brethren."

Matthew 23:9

- (A.V.): And call no *man* your father upon the earth: for one is your Father, which is in heaven.
- (SNT): And ye shall not call yourselves Father on earth; for one is your Father, who is in heaven.
- (NNT): And call no one your father on the earth; for one is your father, he who is in heaven.
- (JMT): you are not to call anyone 'father' on earth, for One is your heavenly Father;
- (WNT): And call no one on earth your Father, for One alone is your Father—the Heavenly Father.
- (Comp): We quote from Dummelow: "What Jesus condemned was not the titles themselves, so much as the presumptuous claims which the titles implied. The rabbis really did put themselves in the place of God, and almost on an equality with Him. Their traditions were more binding than the Law, and were regarded as in a sense binding upon God. One rabbi went the length of being buried in white garments to show that he was worthy to appear before his Maker. Another is said to have been summoned to heaven by God to settle a point of the law of ceremonial purification."
- See Concordance to Science and Health with

Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 23:9.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 23:9.

Matthew 23:10

(A.V.): Neither be ye called masters: for one is your Master, *even* Christ.

(SNT): And be ye not called guides; for one is your Guide, the Messiah. (*Notes: "Guides," or as the Syriac gives, Lat. 'duces.'*)

(NNT): Nor be ye called leaders; for one is your leader, the Christ.

(JMT): nor must you be called 'leaders,' for One is your leader, even the Christ.

(WNT): And do not accept the name of 'leader,' for your Leader is one alone—the Christ.

(Comp): The Greek word translated *masters* should read *leaders*. As Barnes puts it: "Those who go before others: who claim, therefore, the right to direct and control others. This was also a title conferred on Jewish teachers."

Matthew 23:11

(A.V.): But he that is greatest among you shall be your servant.

(SNT): And the great one among you will be your servitor.

(NNT): But the greatest among you will be your servant.

- (JMT): He who is greatest among you must be your servant.
- (WNT): He who is the greatest among you shall be your servant;
- (Comp): We give Ellicott's comment on the text: "HE THAT IS GREATEST AMONG YOU.—Literally, *the greater of you*. The words admit of a two-fold meaning. Either (1), as in Mark ix. 35, they assert a law of retribution—the man who seeks to be greatest shall be the servant of all; or (2) they point out the other law, of which our Lord's own life was the highest illustration—that he who is really greatest will show his greatness, not in asserting it, but in a life of ministration. The latter interpretation seems to give on the whole the best meaning."

Matthew 23:12

- (A.V.): And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
- (SNT): For whoever shall exalt himself, will be abased: and whoever shall abase himself, will be exalted.
- (NNT): And whoever shall exalt himself will be humbled; and whoever shall humble himself will be exalted.
- (JMT): Whoever uplifts himself will be humbled, and whoever humbles himself will be uplifted.
- (WNT): and one who exalts himself shall be abased, while one who abases himself shall be exalted.

(Comp): Even as Nebuchadnezzar learned: "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase." (Daniel 4:37.)

Matthew 23:13

(A.V.): But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

(SNT): Woe to you, Scribes and Pharisees, hypocrites: for ye hold the kingdom of heaven closed before men; for ye enter not yourselves, and those that would enter ye suffer not to enter.

(NNT): But woe to you, scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven against men: for ye go not in yourselves, nor suffer those who are entering to go in.

(JMT): Woe to you, you impious scribes and Pharisees! you shut the Realm of heaven in men's faces; you neither enter yourselves, nor will you let those enter who are on the point of entering.

(WNT): "But alas for you, Scribes and Pharisees, hypocrites, for you lock the door of the Kingdom of the Heavens against men; you yourselves do not enter, nor do you allow those to enter who are seeking to do so.

(Comp): Vincent gives a splendid explanation of the Greek word rendered *hypocrites*: "HYPO-

CRITES. From the Greek, to *separate gradually*; so of *separating the truth* from a mass of falsehood, and thence to *subject to inquiry*, and, as a result of this, to *expound* or *interpret* what is elicited. Then, to *reply to inquiry*, and so to answer *on the stage*, to *speak in dialogue*, to *act*. From this the transition is easy to *assuming, feigning, playing a part*. The hypocrite is, therefore, etymologically, an *actor*."

Matthew 23:14

- (A.V.): Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- (SNT): Woe to you, Scribes and Pharisees, hypocrites: for ye devour the houses of widows, under the disguise of protracting your prayers. Therefore ye shall receive greater condemnation.
- (NNT): Omitted.
- (JMT): Omitted.
- (WNT): Omitted. (*Notes: V. L. adds, either here or after verse 12, 'Alas for you, Scribes and Pharisees, hypocrites, for you devour widows' houses, even while for a pretence you make long prayers; therefore you will receive a far severer sentence.'*)
- (Comp)⁵: Ellicott writes: "The avarice thus described may have attained its end either (1) by using the advantages which they possessed, as the jurists and notaries of the time, to press unjust claims against wealthy widows, or to become their heirs, or (2) by leading devout women, under the show of piety, to bestow on them

their estates or houses. To minister to the maintenance of a scribe was, they taught, the best use of wealth. The 'long prayer' refers probably to the well-known Eighteen Prayers, which formed the standard of the Pharisee's devotion. The whole verse, it may be noted, is wanting in many manuscripts, and may have been inserted here from Mark xii. 40 or Luke xx. 47."

Matthew 23:15

- (A.V.): Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- (SNT): Woe to you, Scribes and Pharisees, hypocrites: for ye traverse sea and land to make one proselyte; and when he is gained, ye make him a child of hell twofold more than yourselves.
- (NNT): Woe to you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more a son of hell than yourselves.
- (JMT): Woe to you, you impious scribes and Pharisees! you traverse sea and land to make a single proselyte, and when you succeed you make him a son of Gehenna twice as bad as yourselves.
- (WNT): "Alas for you, Scribes and Pharisees, hypocrites, for you scour sea and land in order to win one convert—and when he is gained, you

make him twice as much a son of Gehenna as yourselves.

(Comp): Meyer declares: "Instead of helping men into the Messiah's kingdom, what *contemptible efforts to secure proselytes* to their own way of thinking! This representation of pharisaic zeal is doubtless hyperbolical, though it is, at the same time, based upon actual journeyings for the purpose of making converts."

Matthew 23:16

(A.V.): Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

(SNT): Woe to you, ye blind guides: for ye say, Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold that is in the temple, he is holden. (*Notes: "holden," or as the Syriac gives, 'a debtor.'*)

(NNT): Woe to you, blind guides, that say, Whoever sweareth by the temple, it is nothing; but whoever sweareth by the gold of the temple, is bound.

(JMT): Woe to you, blind guides that you are! you say, 'swear by the sanctuary, and it means nothing; but swear by the gold of the sanctuary, and the oath is binding.'

(WNT): "Alas for you, you blind guides, who say, " 'Whoever swears by the Sanctuary it is nothing; but whoever swears by the gold of the Sanctuary, is bound by the oath.' (*Notes: "The Sanctuary," i. e., 'the central building of the*

Temple,' which contained only the Holy Place and the Holy of Holies. The word occurs here for the first time.)

- (Comp): This text moved Dummelow to write: "The lax moralists of that time invented ways of evading the obligation of truthfulness, by saying that certain forms of swearing were binding and others not. Thus an oath by the Temple or the altar might be broken without sin, but not an oath by the gold of the Temple, or by the gift on the altar. Such refinements were a direct encouragement to dishonesty and untruthfulness, and our Lord denounced them with terrible severity, declaring that a man's word or oath, in whatever words expressed, is absolutely binding. The lesson here taught is truthfulness and honesty in general, as well as the sanctity of oaths. Christ's teaching here is not inconsistent with 5:34, where from a higher ideal standpoint He forbids oaths altogether."

Matthew 23:17

- (A.V.): *Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?*
- (SNT): *Ye fools, and blind: for which is greater, the gold, or the temple that sanctifieth the gold?*
- (NNT): *Fools and blind! for which is greater, the gold, or the temple that sanctifieth the gold?*
- (JMT): *You are senseless and blind! for which is the greater, the gold or the sanctuary that makes the gold sacred?*

(WNT): "Blind fools! Why, which is greater?—the gold, or the Sanctuary which has made the gold holy?"

(Comp): We give Morrison's review of the situation: "The gold was *sanctified* by the temple; of course in an outward and relative respect. In consequence of its connection with the temple (as forming part of its vessels or ornamentation), it was linked on to what was peculiarly sacred, or to what was dedicated and devoted to the most sacred engagements of men. Thence its sacredness above the gold in common currency. *Which is greater?* In solemn significance and moral value."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 23:17.

Matthew 23:18

(A.V.): And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

(SNT): And, whoever shall swear by the altar, it is nothing: but whoever shall swear by the oblation upon it, he is holden. (*Notes: "holden," or as the Syriac gives, 'a debtor.'*)

(NNT): And, Whoever sweareth by the altar, it is nothing; but whoever sweareth by the gift that is upon it, is bound.

(JMT): You say again, 'Swear by the altar, and it means nothing; but swear by the gift upon it, and the oath is binding.'

(WNT): And you say, " 'Whoever swears by the altar, it is nothing; but whoever swears by the offering lying on it is bound by the oath.'

(Comp): Alexander Bruce sums up the case: "The principle underlying Rabbinical judgments as to the relative value of oaths seems to have been: The special form more binding than the general; therefore *gold* of the temple more than the temple, sacrifice on altar more than altar, throne of God in heaven more than heaven. Specializing indicated greater earnestness. Whether these forms of oath were actually used or current, and what precisely they meant, that is, gold of the temple: was it ornament, utensil, or treasure? is immaterial. They may have been only hypothetical forms devised to illustrate an argument in the schools."

Matthew 23:19

(A.V.): *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

(SNT): Ye fools, and blind: for which is greater, the oblation, or the altar that sanctifieth the oblation?

(NNT): Blind men! For which is greater, the gift, or the altar that sanctifieth the gift?

(JMT): You are blind! for which is the greater, the gift or the altar that makes the gift sacred?

(WNT): "You are blind! Why, which is greater?—the offering, or the altar which makes the offering holy?"

(Comp): Morrison restates the case: "Were it not for

the altar, and the consequent recognition of the rights and dues of God, the gift or oblation would be merely so many pounds of flesh and bones, or other corruptible matter. The sacred idea would be gone."

Matthew 23:20

(A.V.): Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

(SNT): He therefore who sweareth by the altar, sweareth by it, and by all that is upon it.

(NNT): He then who sweareth by the altar, sweareth by it, and by all that is upon it;

(JMT): He who swears by the altar swears by it and by all that lies on it;

(WNT): He who swears by the altar swears both by it and by everything on it;

(Comp): William Bruce gives this comment: "To swear by something less than the temple, is to appeal to an authority that is less than divine; and this, as it excludes the temple of the Lord's body, excludes the divinity that dwelleth therein."

Matthew 23:21

(A.V.): And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

(SNT): And he who sweareth by the temple, sweareth by it, and by him that dwelleth in it.

(NNT): and he that sweareth by the temple, sweareth by it, and by him who dwelleth in it;

- (JMT): he who swears by the sanctuary swears by it and by Him who inhabits it;
- (WNT): he who swears by the Sanctuary swears both by it and by Him who dwells in it; (*Notes: "dwells;" V. L. 'has dwelt,' i. e., 'has taken up His abode.'*)
- (Comp): Solomon declared: "Then spake Solomon, The LORD said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." (I Kings 8:12, 13.)

Matthew 23:22

- (A.V.): And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
- (SNT): And he who sweareth by heaven, sweareth by the throne of God, and by him that sitteth on it.
- (NNT): and he who sweareth by heaven, sweareth by the throne of God, and by him who sitteth thereon.
- (JMT): he who swears by heaven swears by the throne of God and by Him who sits upon it.
- (WNT): and he who swears by Heaven swears both by the throne of God and by Him who sits upon it.
- (Comp): We give Barnes' comment: "Jesus says, here, that all who swear at all, whose oath is binding, do in fact swear by God, or the oath is good for nothing. The essential thing in an oath is calling God to witness our sincerity. If a real

oath is taken, therefore, God is appealed to. If not, it is foolish and wicked to swear by any thing else."

Matthew 23:23

- (A.V.): Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- (SNT): Woe to you, Scribes and Pharisees, hypocrites: for ye tithe mint, and anise, and cummin, and omit the graver [matters] of the law, judgment, and mercy, and fidelity: these ought ye to do, and those not to omit.
- (NNT): Woe to you, scribes and Pharisees, hypocrites! for ye pay tithes of the mint, and the dill, and the cummin, and have omitted the weightier matters of the Law, justice, and mercy, and faith; these ought ye to have done, and not to leave those undone.
- (JMT): Woe to you, you impious scribes and Pharisees! you tithe mint and dill and cummin, and omit the weightier matters of the law, justice and mercy and faithfulness; these latter you ought to have practised—without omitting the former.
- (WNT): "Alas for you, Scribes and Pharisees, hypocrites, for you pay the tithe on mint, dill, and cummin, while you have neglected the weightier requirements of the Law—just judgment, mercy, and faithful dealing. These

things you ought to have done, and yet you ought not to have left the others undone.

(Comp): The tithe was a tax of a *tenth* part. The mint (from the Greek *sweet* and *smell*) was a plant which was frequently scattered on the floors of the synagogues. Anise and cummins were used as condiments.

Vincent writes: "The tithe of these plants would be very small; but to exact it would indicate scrupulous conscientiousness."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 23:23.

Matthew 23:24

(A.V.): Ye blind guides, which strain at a gnat, and swallow a camel.

(SNT): Ye blind guides, who strain out gnats, and swallow down camels.

(NNT): Blind guides! who strain out a gnat, and swallow a camel.

(JMT): Blind guides that you are, filtering away the gnat and swallowing the camel!

(WNT): You blind guides, straining out the gnat while you gulp down the camel!

(Comp): The Greek word rendered *strain* is compounded of *thoroughly* and *filter*.

We quote from Vincent: "Insects were ceremonially unclean (Leviticus xi. 20, 23, 41, 42), so that the Jews strained their wine in order not to swallow any unclean animal. Moreover, there were certain insects which

bred in wine. Aristotle uses the word *gnat* of a worm or larva found in the sediment of sour wine."

Matthew 23:25

- (A.V.): Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- (SNT): Woe to you, Scribes and Pharisees, hypocrites: for ye cleanse the outside of the cup and the dish, while within they are full of rapine and wickedness.
- (NNT): Woe to you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of robbery and licentiousness.
- (JMT): Woe to you, you irreligious scribes and Pharisees! you clean the outside of the cup and the plate, but inside they are filled with your rapacity and self-indulgence.
- (WNT): "Alas for you, Scribes and Pharisees, hypocrites, for you wash clean the outside of the cup or dish, while within they are full of greed and self-indulgence. (*Notes: "Self-indulgence;" Or 'uncurbed animal passions.' The only other place where the word is found in the New Testament is I Cor. vii. 5*)
- (Comp): Farrar, in his *Text Explained*, writes: "Within they are full *from* extortion and excess."
 "This is a condemnation of the intense avarice which marked the character of the priests and Pharisees of that day. This dishonest greed is the subject of many stories of the Talmud."

Matthew 23:26

- (A.V.): *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.
- (SNT): Ye blind Pharisees, cleanse first the inside of the cup and dish, that their outside may be clean also.
- (NNT): Blind Pharisee! cleanse first the inside of the cup, that its outside also may become clean.
- (JMT): Blind Pharisee! first clean the inside of the cup, so that the outside may be clean as well.
- (WNT): Blind Pharisee, first wash clean the inside of the cup or dish, and then the outside will be clean also. (*Notes: "Or dish;" V. L. omits these words.*)
- (Comp): Origen gives the point of view on this text held by the primitive church: "This discourse instructs us that we should hasten to become righteous, not to seem so. For whoso seeks to be thought so, cleanses the outside, and has care of the things that are seen, but neglects the heart and conscience. But he who seeks to cleanse that which is within, that is, the thoughts, makes by that means the things without clean also. All professors of false doctrine are cups cleansed on the outside, because of that show of religion which they affect, but within they are full of extortion and guile, hurrying men into error. The *cup* is a vessel for liquids, the *platter* for meat. Every discourse then of which we spiritually drink, and all speech by which we are fed, are vessels for

meat and drink. They who study to set forth well wrought discourse rather than such as is full of healthful meaning, are cups cleansed without; but within full of the defilement of vanity. Also the letter of the Law and the Prophets is a cup of spiritual drink, and a platter of necessary food. The Scribes and Pharisees seek to make plain the outward sense; Christ's disciples labour to exhibit the spiritual sense."

Matthew 23:27

- (.A.V.): Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.
- (SNT): Woe to you, Scribes and Pharisees, hypocrites: for ye are like whited sepulchres, which appear comely without, but are within full of bones of the dead and all impurity.
- (NNT): Woe to you, scribes and Pharisees, hypocrites! for ye are like whited sepulchres, which outwardly indeed appear beautiful, but within are full of dead men's bones and of all uncleanness.
- (JMT): Woe to you, you irreligious scribes and Pharisees! you are like tombs white-washed; they look comely on the outside, but inside they are full of dead men's bones and all manner of impurity.
- (WNT): "Alas for you, Scribes and Pharisees, hypocrites, for you are just like whitewashed

sepulchres, the outside of which pleases the eye, though inside they are full of dead men's bones and of all that is unclean.

- (Comp): Vincent throws light on the expression *whited sepulchres*: "Not the rock-tombs, belonging mostly to the rich, but the graves covered with plastered structures. In general, cemeteries were outside of cities; but any dead body found in the field was to be buried on the spot where it had been discovered. A pilgrim to the Passover, for instance, might easily come upon such a grave in his journey, and contract uncleanness by the contact (Numbers xix. 16). It was therefore ordered that all sepulchres should be whitewashed a month before Passover, in order to make them conspicuous, so that travelers might avoid ceremonial defilement. The fact that this general whitewashing was going on at the time when Jesus administered this rebuke to the Pharisees gave point to the comparison."

Matthew 23:28

- (A.V.): Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- (SNT): So ye also, outwardly, appear to men as righteous; but within, ye are full of iniquity and hypocrisy.
- (NNT): Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity.

- (JMT): So to men you seem just, but inside you are full of hypocrisy and iniquity.
- (WNT): The same is true of you: outwardly you seem to the human eye to be good and honest men, but, within, you are full of insincerity and disregard of God's Law. (*Notes: "Disregard of God's Law," Literally in one word 'lawlessness.'*)
- (Comp): Morrison bluntly puts the matter thus: "One who saw into all hearts, and into all that is within all hearts, and who besides had rights and prerogatives in relation to, and over, all hearts, was fully entitled to use such language."

Matthew 23:29

- (A.V.): Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- (SNT): Woe to you, Scribes and Pharisees, hypocrites: for ye build the tombs of the prophets, and ye adorn the sepulchres of the righteous;
- (NNT): Woe to you, scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and adorn the tombs of the righteous,
- (JMT): Woe to you, you irreligious scribes and Pharisees! You build tombs for the prophets and decorate the tombs of the just,
- (WNT): "Alas for you, Scribes and Pharisees, hypocrites, for you repair the sepulchres of the Prophets and keep in order the tombs of the righteous,

(Comp): We give Vincent's comment on these *tombs*:
 "TOMBS OF THE PROPHETS. By this name are called four monuments at the base of the Mount of Olives, in the valley of Jehoshaphat; called at present the tombs of Zechariah, Absalom, Jehoshaphat, and St. James. Two of them are monoliths cut out of the solid rock; the others are merely excavations, with ornamental portals. Possibly they were in sight of our Lord when he spoke, and were pointed to by him. The reference would be all the more telling, if, as has been conjectured, the Pharisees were engaged in constructing the tombs of Zechariah and Absalom at the time that the Lord addressed them, and that the chambered sepulchres of James and Jehoshaphat, lying between those two, were the sepulchres which they were garnishing at their entrances."

Matthew 23:30

- (A.V.): And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- (SNT): and ye say: If we had been in the days of our fathers, we would not have been participators with them in the blood of the prophets.
- (NNT): and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- (JMT): and you say 'If we had been living in the days of our fathers, we would not have joined them in shedding the blood of the prophets.'

- (WNT): and your boast is, “ ‘If we had lived in the time of our forefathers, we should not have been implicated with them in the murder of the Prophets.’
- (Comp): This bears reference to II Chronicles 36:15, 16: “And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.”

Matthew 23:31

- (A.V.): Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- (SNT): Wherefore ye are witnesses, against yourselves, that ye are the children of them that killed the prophets.
- (NNT): So that ye bear witness against yourselves, that ye are the sons of those who killed the prophets.
- (JMT): So you are witnesses against yourselves, that you are sons of those who killed the prophets!
- (WNT): “So that you bear witness against yourselves that you are descendants of those who murdered the Prophets.”
- (Comp): In another place Jesus said: “Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the begin-

ning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44.)

Matthew 23:32

(A.V.): Fill ye up then the measure of your fathers.

(SNT): And as for you, fill ye up the measure of your fathers.

(NNT): Fill ye up then the measure of your fathers!

(JMT): And you will fill up the measure that your fathers filled.

(WNT): Fill up the measure of your forefathers' guilt.

(Comp): Origen writes: "They fill up the measure of their fathers' sins by their not believing in Christ. And the cause of their unbelief was, that they looked only to the letter and the body, and would understand nothing spiritual in them."

Matthew 23:33

(A.V.): *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell?

(SNT): Ye serpents, ye race of vipers: how can ye escape the condemnation of hell?

(NNT): Serpents, brood of vipers! how can ye escape the punishment of hell?

(JMT): You serpents! you brood of vipers! how can you escape being sentenced to Gehenna?

(WNT): O serpents, O vipers' brood, how are you to escape condemnation to Gehenna? (*Notes: "Condemnation to," Literally 'the judgement of.'*)

"Gehenna;" The metaphor is taken from 'the valley of Hinnon,' just outside Jerusalem, where for the sake of the city a fire was kept burning to consume rubbish and refuse.—Ed.)

(Comp): As Isaiah declared: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."
(1:15.)

Matthew 23:34

(A.V.): Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

(SNT): Wherefore, behold, I send unto you prophets, and wise men, and scribes; some of whom ye will kill and crucify, and some of them ye will scourge in your synagogues, and will persecute them from city to city:

(NNT): Therefore, behold, I send to you prophets, and wise men, and scribes; some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute from city to city;

(JMT): This is why I will send you prophets, wise men, and scribes, some of whom you will kill and crucify, some of whom you will flog in your synagogues and persecute from town to town;

(WNT): "For this reason I am sending to you Prophets and wise men and Scribes. Some of them you

will put to death—nay, crucify; some of them you will flog in your synagogues and chase from town to town;

- (Comp): William Bruce perceives a scientific application to this verse: "That is spiritually killed which is rejected from the heart and understanding, and has no share in the regulation of the life; that is scourged and persecuted which, though not entirely rejected, is yet hated and condemned."

Matthew 23:35

- (A.V.): That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- (SNT): so that on you may come all the blood of the righteous, which hath been shed on the earth, from the blood of righteous Abel unto the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar.
- (NNT): that on you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachiah, whom ye slew between the temple and the altar.
- (JMT): it is that on you may fall the punishment for all the just blood shed on earth from the blood of Abel the just down to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.

(WNT): that all the innocent blood shed upon earth may come on you, from the blood of righteous Abel to the blood of Zechariah the son of Berechiah whom you murdered between the Sanctuary and the altar. (*Notes: "Shed;" The tense (present) indicates 'which has been, or at any time may be, shed.'*)

(Comp): Farrar writes: "Some mistake seems here to have crept into the text. In 2 Chronicles xxiv. 20-22, we read of the murder in the Temple of the priest Zechariah, the son of *Jehoiada*, whose last words were, 'The Lord look upon it and require it.' This is recorded in the book of latest date in the Old Testament, and legends had accumulated round the death of Zechariah. It had made a deep impression on the national mind. Another Zechariah, the son of *Baruch*, or *Barachiah*, was slain by the Zealots in the midst of the Temple thirty-four years after this time. The Old Testament *prophet* Zechariah was also 'a son of Barachiah,' but we have no record that he was murdered. The words, 'son of Barachiah' (omitted in the Sinaitic manuscripts), are probably an early and erroneous gloss, and our Lord referred to the son of *Jehoiada*.

"The Authorized Version has 'between the temple and the altar,' which is incorrect, as the altar was *in* the Temple; but it was not in the *Naos*, or sanctuary. The name 'temple' was given to the whole sacred enclosure." (Texts Explained.)

Matthew 23:36

- (A.V.): Verily I say unto you, All these things shall come upon this generation.
- (SNT): Verily I say to you, that all these things will come upon this generation.
- (NNT): Truly do I say to you, All these things will come upon this generation.
- (JMT): I tell you truly, it will all come upon this generation.
- (WNT): I tell you in solemn truth that all these things will come upon the present generation.
- (Comp): This and the concluding verses appear to be our Master's last words to the Jewish nation at large.

Matthew 23:37

- (A.V.): O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!
- (SNT): O Jerusalem, Jerusalem, who killest the prophets, and stonest them that are sent to thee: how often would I have gathered thy children, as a hen gathereth her young under her wings, and ye would not.
- (NNT): Jerusalem, Jerusalem, that killeth the prophets, and stoneth those who are sent to her! How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not!

(JMT): O Jerusalem, Jerusalem! slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But you would not have it!

(WNT): "O Jerusalem, Jerusalem! thou who murderest the Prophets and stonest those who have been sent to thee! how often have I desired to gather thy children to me, just as a hen gathers her chickens under her wings, and you would not come!

(Comp): The figure of a *hen and her chickens* is akin to the one which Moses uses in his famous song: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: *So* the LORD alone did lead him, and *there was* no strange god with him." (Deuteronomy 32:11, 12.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 23:37.

Matthew 23:38

(A.V.): Behold, your house is left unto you desolate.

(SNT): Behold, your house is left to you desolate!

(NNT): Lo! your house is left to you desolate.

(JMT): See, *your House is left to you, desolate.*

(WNT): See, your house will now be left to you desolate! (Notes: "Will now be left;" Literally 'left,' not a perfect tense, but strictly present—"Now I am

finally leaving you: now I am abandoning you to the consequences of your persistence in sin.' "Desolate;" V. L. omits this word.)

- (Comp): Chrysostom writes: "Then He threatens the punishment of which they were ever in fear, to wit, the overthrow of the city and temple, saying, *Behold, your house is left unto you desolate.*"

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 23:38.

Matthew 23:39

- (A.V.): For I say unto you, Ye shall not see me henceforth, till ye shall say, *Blessed is he that cometh in the name of the Lord.*
- (SNT): For I say to you, That ye shall not see me henceforth, until ye shall say: *Blessed is he that cometh in the name of the Lord.*
- (NNT): For I say to you, Ye will not see me henceforth, till ye shall say, *Blessed is he that cometh in the name of the Lord.*
- (JMT): For I tell you, you will never see me again till you say, *Blessed be he who comes in the Lord's name.*"
- (WNT): For I tell you that you will never see me again until you say, "BLESSED BE HE WHO COMES IN THE NAME OF THE LORD'." (Notes: "*Blessed...the Lord;*" Or, possibly, the sense may be '*He who comes in the name of the Lord is (the) blessed (One).*'—Ed.)

(Comp): Jesus closes his discourse with these words of David: "Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD." (Psalms 118:26.)

CHAPTER XXIV

Matthew 24:1

- (A.V.): And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.
- (SNT): And Jesus passed out of the temple to go away: and his disciples came to him, showing him the structure of the temple.
- (NNT): And Jesus went out, and was going from the temple; and his disciples came to him, to show him the buildings of the temple.
- (JMT): So Jesus left the temple and went on his way. His disciples came forward to point out to him the temple-buildings,
- (WNT): Jesus had left the Temple and was going on His way, when His disciples came and called His attention to the Temple buildings. (*Notes: "The Temple;" i. e., 'the Temple Courts.' "Buildings;" 'The several parts were great buildings' (Bengel). The masonry itself was also remarked on.*)
- (Comp): While this group of buildings called the *Temple* lacked the spiritual association which surrounded the former Temple of Solomon, the Jews still looked upon it as their heavenly home on earth. The disciples had not altogether broken away from this educated reverence for things temporal when they pointed out the splendor of marbles and architecture to their Master.

Matthew 24:2

- (A.V.): And Jesus said unto them, See ye not all

these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

(SNT): And he said to them: See ye not all these? Verily I say to you, There will not be left here a stone upon a stone, that is not demolished.

(NNT): And he answering said to them, See ye not all these? Truly do I say to you, There will not be left here one stone upon another, that will not be thrown down.

(JMT): but he replied to them, "You see all this? I tell you truly, not a stone here will be left upon another, without being torn down."

(WNT): "You see all these?" He replied; "in solemn truth I tell you that there will not be left here one stone upon another that will not be pulled down."

(Comp): The symbolism of the Temple was well known to the Jews. Its foundation and superstructure typified their theories of God and his government. This text therefore implied not so much its destruction of the buildings as of the limited concepts of Jewish theology.

Matthew 24:3

(A.V.): And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

- (SNT): And as Jesus sat on the mount of Olives, his disciples came, and said between themselves and him: Tell us when these things are to be; and what will be the sign of thy coming, and of the consummation of the world.
- (NNT): And as he was sitting upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when will these things be? and what will be the sign of thy coming, and of the end of the world?
- (JMT): So as he sat on the Hill of Olives the disciples came up to him in private and said, "Tell us, when will this happen? What will be the sign of your arrival and of the end of the world?"
- (WNT): Afterwards He was on the Mount of Olives and was seated there when the disciples came to Him, apart from the others, and said, "Tell us when this will be; and what will be the sign of your Coming and of the Close of the Age?" (*Notes: "Coming;" Or 'Presence.' The cognate verb occurs, xxvi. 49, and in twenty-three other places. A capital C is used in this Translation to indicate this word in the 17 passages where it occurs as signifying the Second coming of our Lord. In a more general use it occurs 2 Cor. vii. 6, 7, and in six other places. "Age;" Not 'world.' Some suppose that the Age referred to is the Jewish rather than the Christian dispensation.*)
- (Comp): Daniel's lines were evidently uppermost in mind at this time: "And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? And I heard the man clothed

in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?" (12:6-8.)

Matthew 24:4

- (A.V.): And Jesus answered and said unto them, Take heed that no man deceive you.
- (SNT): Jesus answered and said to them: Take heed, that no one deceive you.
- (NNT): And Jesus answering said to them, See that no one deceive you.
- (JMT): Jesus replied, "Take care that no one misleads you;
- (WNT): "Take care that no one misleads you," answered Jesus;
- (Comp): As Jeremiah had warned them before: "For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the LORD." (29:8, 9.)

Matthew 24:5

- (A.V.): For many shall come in my name, saying, I am Christ; and shall deceive many.

- (SNT): For many will come in my name, and will say, I am the Messiah: and they will deceive many.
- (NNT): For many will come in my name, saying, I am the Christ, and will deceive many.
- (JMT): for many will come in my name, saying 'I am the Christ,' and they will mislead many.
- (WNT): "for many will come assuming my name and saying 'I am the Christ;,' and they will mislead many. (*Notes: "Assuming;," Literally 'on,' "Standing upon it, and usurping it" (Wordsworth).)*
- (Comp): Theology, by virtue of its limitations, has sought earnestly for historical evidences of this prophecy—and has found none. Such a text however, metaphysically understood, precludes the possibility of serious interference on the part of many ambitious leaders who, rising up for an hour, would cause unwary ones to diverge from the ranks of demonstrable students of Truth.

Matthew 24:6

- (A.V.): And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.
- (SNT): And ye are to hear of conflicts, and the rumor of battles. See that ye be not disquieted: for all these things must come; but the consummation is not yet.
- (NNT): And ye are to hear of wars, and rumors of wars; see that ye be not troubled; for these things must come to pass; but not yet is the end.

- (JMT): You will hear of wars and rumours of wars; see and do not be alarmed. *These have to come*, but it is not the end yet.
- (WNT): And before long you will hear of wars and rumours of wars. Do not be alarmed, for such things must be; but the End is not yet.
- (Comp): William Bruce writes: "Since it is not the physical world, but the church, that is the subject of the prophecy, these are not to be understood as political wars among the nations of the earth, but spiritual wars among the members and parties in the church. Natural wars come, indeed, of these spiritual discords; but it is to the spiritual, and not to the natural, that the spiritual sense of Scripture relates. The first wars that arose in the Christian church were wars of opinion, and after them came wars of passion. These are the wars and rumours of wars of which our Lord speaks."

Matthew 24:7

- (A.V.): For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
- (SNT): For nation will rise against nation, and kingdom against kingdom; and there will be famines, and pestilences, and earthquakes in divers places.
- (NNT): For nation will rise against nation, and kingdom against kingdom; and there will be famines and earthquakes in divers places.

(JMT): For *nation will rise against nation, and realm against realm*; there will be famines and earthquakes here and there.

(WNT): FOR NATION WILL RISE IN ARMS AGAINST NATION, KINGDOM AGAINST KINGDOM, and there will be famines and earthquakes in various places;

(Comp): Jesus quotes Isaiah in this text: "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom." (19:2.)

Matthew 24:8

(A.V.): All these *are* the beginning of sorrows.

(SNT): But all these are only the commencement of sorrows.

(NNT): But all these things are the beginning of travail-pains.

(JMT): All that is but the beginning of the trouble.

(WNT): but all these miseries are but like the early pains of childbirth.

(Comp): As Lange puts it: "The new world is a birth, as the end of the old world is a death."

Matthew 24:9

(A.V.): Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

(SNT): And they will deliver you up to tribulation, and will kill you: and ye will be hated by all nations, on account of my name.

(NNT): Then will they deliver you up to distress, and will kill you; and ye will be hated by all nations on account of my name.

(JMT): Then men will hand you over to suffer affliction, and they will kill you; you will be hated by all the Gentiles on account of my name.

(WNT): "At that time they will deliver you up to punishment and will put you to death; and you will be objects of hatred to all the nations because you are called by my name.

(Comp): William Bruce declares: "To afflict, to kill, and to hate the disciples, means to pervert, deny, and condemn the spiritual principles which they represented."

Matthew 24:10

(A.V.): And then shall many be offended, and shall betray one another, and shall hate one another.

(SNT): Then many will be stumbled: and they will hate one another, and will betray one another.

(NNT): And then will many fall away; and will deliver up one another, and will hate one another.

(JMT): And *many will be repelled* then, they will betray one another and hate one another.

(WNT): Then WILL MANY STUMBLE AND FALL, and they will betray one another and hate one another. (*Notes: "Stumble and fall;" Changing the figure we might render 'make shipwreck of faith.'*)

(Comp): This sad text bears a resemblance to that line of Isaiah's: "And many among them shall stumble, and fall, and be broken, and be snared, and be taken." (8:15.)

Matthew 24:11

- (A.V.): And many false prophets shall rise, and shall deceive many.
- (SNT): And many false prophets will rise up; and they will deceive many.
- (NNT): And many false prophets will arise, and will deceive many.
- (JMT): Many false prophets will rise and mislead many.
- (WNT): Many false prophets will rise up and lead multitudes astray;
- (Comp): Josephus speaks of "a body of wicked men, who deceived and deluded the people under pretence of divine inspiration, who prevailed with the multitude to act like madmen, and went before them into the wilderness, pretending that God would there show them the signals of victory."

Matthew 24:12

- (A.V.): And because iniquity shall abound, the love of many shall wax cold.
- (SNT): And on account of the abounding of iniquity, the love of many will decline.
- (NNT): And because iniquity shall abound, the love of the many will wax cold.
- (JMT): And in most of you love will grow cold by the increase of iniquity;
- (WNT): and because of the prevalent disregard of God's law the love of the great majority will grow cold; (*Notes: "Disregard of God's law;"*)

Literally 'lawlessness.' "The great majority;" Literally 'the many,' not merely 'many.')

- (Comp): The Greek verb *shall abound* literally means *shall multiply*. Vincent writes of the expression *wax cold*: "The verb means originally *to breathe* or *blow*; and the picture is that of spiritual energy blighted or chilled by a malign or poisonous wind."

Matthew 24:13

- (A.V.): But he that shall endure unto the end, the same shall be saved.
- (SNT): But he that shall persevere to the end, will have life.
- (NNT): But he that endureth to the end will be saved.
- (JMT): but he will be saved who holds out to the very end.
- (WNT): but those who stand firm to the End shall be saved. (*Notes: "The End," Referred to in verse 3 as 'the Close of the Age.' Evidence as to the fulfillment of very many of the 'signs' predicted in verses 7-28 is to be found in Josephus, Seneca, Suetonius, and Tacitus.*)
- (Comp): William Bruce writes: "Those who see the perversions of truth in the church must not consent to them, and suffer themselves to be seduced by them into a careless or evil life, as men are so liable to be, by a prevailing state of belief and character. To be saved amid corruption, we must strive against the corruption. Perseverance is persistent continuance in well-doing, and it is constancy in the midst of temptation."

Matthew 24:14

- (A.V.): And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
- (SNT): And this announcement of the kingdom shall be published in all the world, for a testimony to all nations: and then will come the consummation.
- (NNT): And these glad tidings of the kingdom will be published throughout the whole world for a testimony to all the nations; and then will come the end.
- (JMT): This gospel of the Reign shall be preached all over the wide world as a testimony to all the Gentiles, and then the end will come.
- (WNT): And this Good News of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the End will come. (*Notes: "This Good News of the Kingdom;" The good news that God's heavenly Kingdom was then close at hand (iii. 2; iv. 17; x. 7). "The whole world;" Literally 'all the inhabited' (earth). The words appear to be used in Luke ii. 1; Acts xi. 28; Rom. x. 18; Rev. iii. 10, of the Roman Empire—'the world' as known to the ancients. "Gentiles;" or 'nations.' "The End;" Referred to in verse 3 as 'the Close of the Age.'*)
- (Comp): Ellicott points out that: "Special attention should be given to the words, 'a witness unto all the *nations*,' that is, to all the Gentiles, as an implicit sanction of the work of which St. Paul was afterwards the great representative."

Matthew 24:15

- (A.V.): When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
- (SNT): And when ye see the abominable sign of desolation, which was spoken of by Daniel the prophet, standing in the holy place; then let the reader consider;
- (NNT): When, therefore, ye see the abomination of desolation, spoken of through Daniel the prophet, standing in the holy place, (let him that readeth understand,)
- (JMT): So when you see *the appalling Horror* spoken of by the prophet Daniel, standing erect *in the holy place* (let the reader note this),
- (WNT): "When you have seen (to use the language of the Prophet Daniel) the 'ABOMINATION OF DESOLATION', standing in the Holy Place"—let the reader observe those words—
- (Comp): Jesus now refers to Daniel 9:27: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."

Matthew 24:16

- (A.V.): Then let them which be in Judaea flee into the mountains:

- (SNT): and then let them who are in Judaea, flee to the mountain:
- (NNT): then let those who are in Judaea flee to the mountains;
- (JMT): then let those who are in Judaea fly to the hills;
- (WNT): "then let those who are in Judaea escape to the hills;
- (Comp): We quote from William Bruce: "When truth is in obscurity, they are to flee to the mountains, which always means, in the language of Scripture, to take refuge in the principle of love, cultivated in the inner recesses of the soul. They are not to shut themselves up in the beleaguered city, and defend its errors and corruptions; neither are they to join the besieging heathen army of infidel foes, that would fain bring everything of the church to destruction. They are to stand aloof from the tumult, cultivating the graces of love and charity, in dependence on the Lord, and in reliance on his protection."

Matthew 24:17

- (A.V.): Let him which is on the housetop not come down to take any thing out of his house:
- (SNT): and let him who is on the roof, not come down to take what is in his house:
- (NNT): let not him that is on the house-top go down to take away the things belonging to his house;
- (JMT): a man on the housetop must not go down to fetch what is inside his house,

- (WNT): let him who is on the roof not go down to fetch what is in his house;
- (Comp): Cook writes: "This has been variously interpreted, of passing over the flat roofs from house to house, and so to the city walls, or of descending by the outside without entering the house. But these minute explanations seem uncalled for. The meaning of the precept is simply that they should flee for their lives, taking no thought of their goods in the house."

Matthew 24:18

- (A.V.): Neither let him which is in the field return back to take his clothes.
- (SNT): and let him who is in the field, not return back to take his clothing.
- (NNT): and let not him that is in the field turn back to take his garment.
- (JMT): and a man in the field must not turn back to get his coat.
- (WNT): nor let him who is outside the city stay to pick up his outer garment.
- (Comp): It is unfortunate that this exodus from the flesh (during the final chemicalization) should have been so materially interpreted by theologians. By such efforts they have absolutely closed the door of thought.

Matthew 24:19

- (A.V.): And woe unto them that are with child, and to them that give suck in those days!

- (SNT): But woe to those with child, and to them that are nursing, in those days.
- (NNT): And woe to the women with child, and to those with children at the breast, in those days!
- (JMT): Woe to women with child and to women who give suck in those days!
- (WNT): And alas for the women who at that time are with child or have infants!
- (Comp): The expression *them that are with child* was frequently used in a metaphysical sense even by the Jews of old. Bringing an idea to birth, amid additional disturbances, is the picture which our Master draws.

Matthew 24:20

- (A.V.): But pray ye that your flight be not in the winter, neither on the sabbath day:
- (SNT): And pray ye, that your flight be not in winter, or on the sabbath.
- (NNT): And pray that your flight be not in winter, nor on a sabbath.
- (JMT): Pray that you may not have to fly in winter or on the sabbath,
- (WNT): "But pray that your flight may not be in winter, nor on the Sabbath; (*Notes: "In winter;" Or 'during a storm.'* "The Sabbath;" i. e., the Jewish Sabbath, on which the Law forbade long journeys.)
- (Comp): We quote from William Bruce: "As summer and its heat are emblematical of love, winter and its cold are emblematical of the absence of love; and when there is no love there is no life. Winter, therefore, denotes a state of the

church when there is, indeed, the light of truth, but not the warmth of love,—when there is a complete end of vital religion. The Sabbath, the consecrated emblem of a holy state, is also the emblem of a state of seeming holiness—of a holy external without a holy internal—of sanctity in the manner, without piety in the heart. This is descriptive of the last state of the church, or religion, among men.”

Matthew 24:21

- (A.V.): For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
- (SNT): For there will then be great distress, such as hath not been from the commencement of the world, until now, and will not be.
- (NNT): For there will then be great distress, such as hath not been from the beginning of the world to this time; no, nor shall ever be.
- (JMT): for there will be *sore misery* then, *such as has never been from the beginning of the world till now*—no and never shall be.
- (WNT): for it WILL BE a time of great SUFFERING, SUCH AS NEVER HAS BEEN FROM THE BEGINNING OF THE WORLD TILL NOW, and assuredly never will be again.
- (Comp): This text refers to the words of Daniel: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy

people shall be delivered, every one that shall be found written in the book." (12:1.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 24:21.

Matthew 24:22

- (A.V.): And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
- (SNT): And unless those days should be cut short, no flesh would remain alive. But, for the elect's sake, those days will be cut short.
- (NNT): And were not those days to be shortened, no flesh would be saved; but, for the sake of the chosen, those days will be shortened.
- (JMT): Had not those days been cut short, not a soul would be saved alive; however, for the sake of the elect, those days will be cut short.
- (WNT): And if those days had not been cut short, no one would escape; but for the sake of God's own People those days will be cut short.
- (Comp): Vincent writes: "SHOULD BE SHORTENED. Revised Version, *had been shortened*. A very picturesque word. The verb is, literally, *to dock, to cut off, leaving a stump*, as a limb. Wycliffe *abridged*."

Matthew 24:23

- (A.V.): Then if any man shall say unto you, Lo, here is Christ, or there; believe *it* not.
- (SNT): Then, if any one shall say to you, Lo, the Messiah is here, or is there; give no credence.

- (NNT): Then if any one say to you, Lo! here is the Christ; or there, believe him not.
- (JMT): If anyone tells you at that time, 'Here is the Christ!' or, 'there he is!' do not believe it;
- (WNT): "If at that time any one should say to you, 'See, here is the Christ!' or 'Here!' give no credence to it.
- (Comp): We quote from Morrison: "The Saviour, at the commencement of His remarks (verse 4, 5), had warned His disciples against giving credence to any one who should say 'I am Christ'; and, having applied His lesson to the specific time preceding the destruction of Jerusalem by the Romans, He now casts His eye indefinitely forward and repeats the warning."

Matthew 24:24

- (A.V.): For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.
- (SNT): For there will arise false Messiahs, and mendacious prophets; who will exhibit great signs, so as to deceive, if possible, even the elect.
- (NNT): For there will rise up false Christs, and false prophets, and will show great signs and wonders, so that, if possible, even the chosen will be deceived.
- (JMT): for false Christs and *false prophets will rise and bring forward great signs and wonders*, so as to mislead the very elect,—if that were possible.

(WNT): For there will rise up false Christs and false prophets, displaying wonderful signs and prodigies, so as to deceive, were it possible, even God's own People.

(Comp): This text recalls Deuteronomy 13:1-3: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul."

See Concordance to Miscellaneous Writings and Works Other than Science and Health. Mary Baker Eddy, Appendix B, page 1101. Matthew 24:24.

Matthew 24:25

(A.V.): Behold, I have told you before.

(SNT): Behold, I have told you beforehand.

(NNT): Lo! I have told you beforehand.

(JMT): (I am telling you this beforehand.)

(WNT): Remember, I have forewarned you.

(Comp): As Isaiah declared: "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." (44:7.)

Matthew 24:26

- (A.V.): Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.
- (SNT): If therefore they say to you, Behold, he is in the desert; go not out: or, Behold, he is in a secret chamber; give no credence.
- (NNT): If therefore they say to you, Lo! he is in the wilderness; go not forth; lo! he is in the private chambers; believe them not.
- (JMT): If they tell you, 'Here he is in the desert,' do not go out; 'here he is in the chamber,' do not believe it.
- (WNT): If therefore they should say to you, 'See, He is in the Desert!' do not go out there: or 'See, He is indoors in the room!' do not believe it.
- (Comp): Demonstration was and is the test and this statement of our Master's points out the effort made on the part of charlatans to avoid the open places of *proof* for the more remote distances of *theory*.

Matthew 24:27

- (A.V.): For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
- (SNT): As the lightning cometh out of the east, and shineth unto the west, so will be the coming of the Son of man.
- (NNT): For as the lightning cometh from the east, and shineth even to the west, so will be the coming of the Son of man.

- (JMT): For like lightning that shoots from east to west, so will be the arrival of the Son of man.
- (WNT): For just as the lightning flashes in the east and is seen to the very west; so will be the Coming of the Son of Man.
- (Comp): Morrison writes: "He speaks popularly. *Just as you have often seen the lightning flashing vividly and instantaneously from horizon to horizon, and making itself manifest to all within its sphere, even though they be in the interior of their homes; so shall the coming of the Son of man be, when He really does come in His glory. It will be instantaneously apparent to all everywhere who have anything to do with it, that is, to all everywhere within the sphere of this habitable world.* It is not the idea of suddenness that is expressed. It is the idea of universal self manifestation."

Matthew 24:28

- (A.V.): For wheresoever the carcase is, there will the eagles be gathered together.
- (SNT): And wherever the carcass may be, there will the eagles be congregated.
- (NNT): Wherever the carcase is, there will the eagles be gathered together.
- (JMT): Wherever the body lies, there will the vultures gather.
- (WNT): Wherever the dead body is, there will the vultures flock together. (*Notes: "Vultures;" Perhaps the avenging armies of Rome, the 'dead body' being in that case the corrupt Jewish nation. The*

Jews were well-nigh exterminated throughout the Roman Empire, 67-70, A. D.)

- (Comp): This text recalls the words of Job: "Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, *and* her eyes behold afar off. Her young ones also suck up blood: and where the slain *are*, there *is* she." (39:27-30.)

Matthew 24:29

- (A.V.): Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
- (SNT): And immediatley after the distress of those days, the sun will be darkened, and the moon will not show her light, and the stars will fall from heaven, and the powers of heaven will be agitated. (*Notes: "powers," or as the Syriac gives, 'armies.'*)
- (NNT): And immediately after the distress of those days will the sun be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens will be shaken.
- (JMT): Immediately after the misery of those days *the sun will be darkened, and the moon will not yield her light, the stars will drop from heaven and the orbs of the heavens will be shaken.*

(WNT): "But immediately after those times of distress THE SUN WILL BE DARKENED, THE MOON WILL NOT SHED HER LIGHT, THE STARS WILL FALL FROM THE FIRMAMENT, AND THE FORCES WHICH CONTROL THE HEAVENS WILL BE DISORDERED AND DISTURBED.

(Comp): Jesus borrows Isaiah's thought: "Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." (13:9, 10.)

Matthew 24:30

(A.V.): And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

(SNT): And then will be seen the signal of the Son of man in heaven: and then will all the tribes of the earth mourn, when they see the Son of man coming on the clouds of heaven, with power and great glory. (*Notes: "when," or as the Syriac gives, 'and they will.'*)

(NNT): And then will appear the sign of the Son of man in heaven; and all the tribes of the earth will mourn, and will see the Son of man coming upon the clouds of heaven with power and great glory.

- (JMT): Then the Sign of the Son of man will appear in heaven: then *all tribes on earth* will wail, they will see *the Son of man coming on the clouds of heaven* with great power and glory.
- (WNT): Then will appear the Sign of the Son of Man in the sky; and THEN WILL ALL THE NATIONS OF THE EARTH LAMENT (Zech. xii. 12), when they see THE SON OF MAN COMING ON THE CLOUDS OF THE SKY (Dan. vii. 13) with great power and glory. (Notes: "Nations of the earth;" Or 'tribes of the land.')
- (Comp): Vincent writes of the verb *mourn*: "Stronger: *beat their breasts in anguish.*"

Matthew 24:31

- (A.V.): And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- (SNT): And he will send his angels with a great trumpet, and they will collect together his elect from the four winds, from one extremity of heaven to the other.
- (NNT): And he will send forth his angels with a great trumpet, and they will gather his chosen from the four winds, from one end of heaven to the other.
- (JMT): He will despatch his angels *with a loud trumpet-call to muster his elect from the four winds, from the verge of heaven to the verge of earth.*

(WNT): And He will send out His angels WITH A LOUD TRUMPET-BLAST, and THEY WILL BRING together His own People to Him FROM NORTH, SOUTH, EAST AND WEST—FROM ONE EXTREMITY OF THE WORLD TO THE OTHER.

(Comp): Ellicott writes: "WITH A GREAT SOUND OF A TRUMPET.—The better manuscripts omit 'sound': *With a great trumpet*. We know not, and cannot know, what reality will answer to this symbol, but it is interesting to note how deeply it impressed itself on the minds not only of the disciples who heard it, but of those who learnt it from them. When St. Paul speaks of the 'trumpet' that shall 'sound' (1 Corinthians xv. 52), of 'the voice of the archangel and the trump of God' (1 Thessalonians iv. 16), we feel that he was reproducing what had been thus proclaimed, and that his eschatology, or doctrine of the last things, was based on a knowledge of, at least, the substance of the great prophetic discourse recorded in the Gospels."

Matthew 24:32

(A.V.): Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

(SNT): And learn ye an illustration from the fig-tree. As soon as its branches become tender and its leaves shoot forth, ye know that summer is coming on.

(NNT): And from the fig-tree learn its parable. When its branch hath now become tender, and put-

teth forth its leaves, ye know that summer is near.

(JMT): Let the fig tree teach you a parable. As soon as its branches turn soft and put out leaves, you know summer is at hand;

(WNT): "Now learn from the fig-tree the lesson it teaches. As soon as its branches have now become soft and it is bursting into leaf, you all know that summer is near.

(Comp): We quote from Lange: "They were to take from the fig tree a parable (not merely a similitude), namely, the particular parable which illustrates the sudden appearance of the end of the world. The peculiarity of the fig tree is this, that the blossom comes before the leaf—the fruit leads on the leaves. Thus, when the leaves are unfolded, the summer or the harvest is nigh. The leaves here are the cosmical revolutions already mentioned; but the summer harvest is the advent of Christ itself."

Matthew 24:33

(A.V.): So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

(SNT): So also ye, when ye perceive all these things, know ye, that he is nigh [even] at the door.

(NNT): So also, when ye see all these things, know ye that he is near, at the doors.

(JMT): so, whenever you see all this happen, you may be sure He is at hand, at the very door.

(WNT): So you also, when you see all these signs, may

be sure that He is near—at your very door.
(Notes: "He;" Or 'it,' 'His Coming.')

- (Comp): Ellicott's version reads: "The pronoun is emphatic. Ye whom I have chosen, who are therefore among the elect that shall be thus gathered. The words are spoken to the four Apostles as the representatives of the whole body of believers who should be living—first, at the destruction of Jerusalem, and afterwards at the end of the world. Of the four, St. John alone, so far as we know, survived the destruction of Jerusalem."

Matthew 24:34

- (A.V.): Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
- (SNT): Verily I say to you, That this generation shall not pass away, till all these things shall be.
(Notes: "generation," or as the Syriac gives, 'race.')
- (NNT): Truly do I say to you, This generation will not pass away, till all these things take place.
- (JMT): I tell you truly, the present generation will not pass away till all this happens.
- (WNT): I tell you in solemn truth that the present generation will certainly not pass away without all these things having first taken place.
(Notes: "The present generation;" Or possibly 'this race.' The word is found in the latter sense in Classical Greek, but not in the New Testament, unless here and in the parallel passages (Mark xiii. 30; Luke xxi. 32.)
- (Comp): Dummelow writes: "THIS GENERATION. That is, Jerusalem will be destroyed within the

lifetime of men now living. This literal meaning is not to be evaded, as, for example, by regarding 'this generation' as the human race, or the Jewish nation, or the Christian Church, or the universe."

Matthew 24:35

- (A.V.): Heaven and earth shall pass away, but my words shall not pass away.
- (SNT): Heaven and earth will pass away; but my words shall not pass away.
- (NNT): Heaven and earth will pass away, but my words will not pass away.
- (JMT): Heaven and earth will pass away, but my words will never pass away.
- (WNT): Earth and sky will pass away, but it is certain that my words will not pass away.
- (Comp): David declared of the Christ idea: "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:" (Psalms 102:26.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 24:35.

Matthew 24:36

- (A.V.): But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.
- (SNT): But of that day and of that hour, knoweth no man, nor even the angels of heaven, but the Father only.

- (NNT): But that day and hour knoweth no one, not even the angels of heaven, nor the Son, but the Father only.
- (JMT): Now no one knows anything about that day or hour, not even the angels in heaven, but only my Father.
- (WNT): "But as to that day and the exact time no one knows—not even the angels of heaven, nor the Son, but the Father alone. (*Notes: "Nor the Son;" V. L. omits these words. In Mark xiii. 32 their genuineness is not questioned.*)"
- (Comp): Zechariah prophesied: "But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at even-
ing time it shall be light." (14:7.)
See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 24:36.

Matthew 24:37

- (A.V.): But as the days of Noe *were*, so shall also the coming of the Son of man be.
- (SNT): And as the days of Noah, so will the coming of the Son of man be.
- (NNT): But as were the days of Noah, so will be the coming of the Son of man.
- (JMT): As were the days of Noah, so will the arrival of the Son of man be.
- (WNT): 'For as it was in the time of Noah (Gen. vii.), so it will be at the Coming of the Son of Man.
- (Comp): Chrysostom writes: "That you may perceive that it is not owing to ignorance that He is

silent of the day and hour of the judgment, He brings forward another token, *As it was in the days of Noe, so shall the coming of the Son of Man be.* By this He means that He shall come sudden and unlooked for, and while men are taking their pleasure; of which Paul also speaks, *When they shall say, Peace and safety, then sudden destruction cometh upon them."*

Matthew 24:38

- (A.V.): For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
- (SNT): For as, before the flood, they were eating and drinking, taking wives and giving to husbands, up to the day that Noah entered the ark,
- (NNT): For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,
- (JMT): For as in the days before the deluge people ate and drank, married and were married, till the day *Noah entered the ark;*
- (WNT): At that time, before the Deluge, men were busy eating and drinking, taking wives or giving them, up to the very day when Noah entered the Ark,
- (Comp): Some scholars believe that Jesus is referring to those days in a spirit of criticism. Others with an eye to the more scientific import, perceive but a simple description of mortal mind activities.

Matthew 24:39

- (A.V.): And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
- (SNT): and knew not, until the flood came and took them all away; so will the coming of the Son of man be.
- (NNT): and knew not, until the flood came, and took them all away, so also will be the coming of the Son of man.
- (JMT): and as they knew nothing till the deluge came and swept them all away; so will the arrival of the Son of man be.
- (WNT): nor did they realise any danger till the Deluge came and swept them all away; so will it be at the Coming of the Son of Man.
- (Comp): Bruce writes: "The flood, spiritually understood—and it had no historical existence—is an inundation of falsities. It was this that brought the first church to an end. This it was that took them all away."

Matthew 24:40

- (A.V.): Then shall two be in the field; the one shall be taken, and the other left.
- (SNT): Then will two [men] be in the field; the one will be taken, and the other left.
- (NNT): Then will two men be in the field; one will be taken, and one left.
- (JMT): Then there will be two men in the field, one will be taken and one will be left;

(WNT): Then will two men be in the open country: one will be taken away, and one left behind.

(Notes: "Will be taken;" Literally 'is taken.' "Taken away;" Or 'taken home,' as in i. 20, 24. There appears to be a special reference intended here to Palestine—a country where men worked in the open fields and women ground at the mill.—Ed.)

(Comp): Vincent says of this text: "SHALL BE TAKEN—LEFT. Both verbs are in the present tense, which makes the saying more lively. *One is taken and one is left.*"

Matthew 24:41

(A.V.): Two *women shall be grinding* at the mill; the one shall be taken, and the other left.

(SNT): Two [women] will be grinding at the mill; the one taken, and the other left.

(NNT): Two women will be grinding at the mill; one will be taken, and one left.

(JMT): two women will be grinding at the millstone, one will be taken and one will be left.

(WNT): Two women will be grinding at the mill: one will be taken away, and one left behind.

(Comp): Theology misses the great point of this (and the last) verse, never having visioned the distinction between the *unreal* and the *real man*—the one to be taken away, the other to be revealed.

Matthew 24:42

(A.V.): Watch therefore: for ye know not what hour your Lord doth come.

- (SNT): Watch, therefore, since ye know not at what hour your Lord cometh.
- (NNT): Watch, therefore, for ye know not on what day your Lord is coming.
- (JMT): Keep on the watch then, for you never know what day your Lord will come.
- (WNT): Be on the alert therefore, for you do not know the day on which your Lord is coming.
(Notes: "On the alert;" Or 'wakeful.')
- (Comp): Gregory declares: "To watch is to keep the eyes open, and looking out for the true light, to do and to observe that which one believes, to cast away the darkness of sloth and negligence."

Matthew 24:43

- (A.V.): But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
- (SNT): But know this, that if the lord of the house had known in what watch the thief would come, he would have been awake, and would not have suffered his house to be broken into.
(Notes: "lord," or as the Syriac gives, 'master.')
- (NNT): But be sure of this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.
- (JMT): But be sure of this, that if the householder

had known at what watch in the night the thief was coming, he would have been on the watch, he would not have allowed his house to be broken into.

(WNT): But of this be assured, that if the master of the house had known the hour at which the robber was coming, he would have kept awake, and not have allowed his house to be broken into.

(Comp): William Bruce sums up the case thus: "At first sight this seems as if it would be an advantage for the possessor of the house to know when the thief would come. This, however, is rather a description of what man would do, than of what he should do. A man would indeed watch if he knew in what hour he should be called away; but, then, he would never think of watching till the hour approached. The heavenly life must be lived without reference to time. We know not what a day may bring forth. There is some difference in the expression here. The Lord does not speak of the *hour*, but of the *watch*. 'If the good man had know in what *watch* the thief would come.' A watch in the Old Testament times was four hours; at this time it was three. A watch therefore indicates a more general state than an hour. It also has relation to a state of truth, or an intellectual state, as the idea of watching and watchfulness implies."

Matthew 24:44

(A.V.): Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

- (SNT): Therefore, be ye also ready; for at an hour ye do not expect, the Son of man will come.
- (NNT): Therefore be ye also ready; for at an hour when ye think not, the Son of man cometh.
- (JMT): So be ready yourselves, for the Son of man is coming at an hour you do not expect.
- (WNT): Therefore you also must be ready; for it is at a time when you do not expect Him that the Son of Man will come.
- (Comp): "Sir John Cheke renders it freely, but admirably, *For you can not guess what time the Son of man will come.*"

Matthew 24:45

- (A.V.): Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- (SNT): Who then, is that faithful and wise servant, whom his lord hath placed over his domestics, to give them their food in its time?
- (NNT): Who then is the faithful and wise servant, whom his lord placed over his household, to give them their food in due season?
- (JMT): Now where is the trusty and thoughtful servant, whom his lord and master has set over his household to assign them their supplies at the proper time?
- (WNT): "Who therefore is the loyal and intelligent servant to whom his master has entrusted the control of his household to give them their rations at the appointed time? (*Notes: "Servant;" Or 'slave.' The house-steward among the*

Romans was only a superior slave. "Master;" Or 'owner.')

- (Comp): This verse recalls the words of Jeremiah: "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." (3:15.)

Matthew 24:46

- (A.V.): Blessed *is* that servant, whom his lord when he cometh shall find so doing.
- (SNT): Happy is that servant, whom, when his lord shall come, he will find so doing.
- (NNT): Happy is that servant whom his lord^d, when he cometh, shall find so doing.
- (JMT): Blessed is that servant if his lord and master finds him so doing when he arrives!
- (WNT): Blessed is that servant whom his master when he comes shall find so doing!
- (Comp): We quote from Chrysostom: "He requires two things of such a servant, fidelity and prudence; He calls him *faithful*, because he appropriates to himself none of his Lord's goods, and wastes nought idly and unprofitably. He calls him *prudent*, as knowing on what he ought to lay out the things committed to him."

Matthew 24:47

- (A.V.): Verily I say unto you, That he shall make him ruler over all his goods.
- (SNT): Verily I say to you, He will place him over all that he hath.
- (NNT): Truly do I say to you, that he will place him in charge of all his substance.

- (JMT): I tell you truly, he will set him over all his property.
- (WNT): In solemn truth I tell you that he will give him the management of all his wealth.
- (Comp): Some believe that Jesus is referring to the history of Joseph, and to Genesis 39:4 in particular: "And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all *that* he had he put into his hand."

Matthew 24:48

- (A.V.): But and if that evil servant shall say in his heart, My lord delayeth his coming;
- (SNT): But if that servant, being wicked, shall say in his heart, My lord delayeth his coming;
- (NNT): But if the bad servant say in his heart, My lord is tarrying long;
- (JMT): But if the bad servant says to himself, 'My lord and master is long of coming,'
- (WNT): But if the man, being a bad servant, should say in his heart, 'My master is a long time in coming,'
- (Comp): William Bruce writes of the expression "My Lord delayeth his coming": "Spiritually, this is more than a secret doubt; it is a thought, the offspring of a wish. A voice within the heart is a thought that springs out of the will, which is desire speaking. Delay has in it something more than the idea of procrastination.

Time being the symbol of state, haste and delay signify certainty and uncertainty."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 24:48.

Matthew 24:49

- (A.V.): And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;
- (SNT): and shall begin to beat his fellow-servants, and shall be eating and drinking with drunkards;
- (NNT): and begin to beat his fellow-servants, and eat and drink with the drunken,
- (JMT): and if he starts to beat his fellowservants and to eat and drink with drunkards,
- (WNT): and should begin to beat his fellow servants, while he eats and drinks with drunkards;
- (Comp): It is interesting to note that our Master links tyranny with sensuality.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 24:49.

Matthew 24:50

- (A.V.): The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
- (SNT): the lord of that servant will come in a day he will not expect, and in an hour he knoweth not,
- (NNT): the lord of that servant will come in a day

when he looketh not for it, and at an hour when he is not aware;

(JMT): that servant's lord and master will arrive on a day when he does not expect him and at an hour which he does not know;

(WNT): the master of that servant will arrive on a day when he is not expecting him and at an hour of which he has not been informed;

(Comp): "Our putting off," says Matthew Henry, "the thoughts of Christ's coming will not put off His coming."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 24:50.

Matthew 24:51

(A.V.): And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

(SNT): and will cut him asunder, and will assign him his portion with the hypocrites: there will be weeping and gnashing of teeth.

(NNT): and will cut him asunder, and appoint him his portion with the hypocrites; there will be wailing and gnashing of teeth.

(JMT): he will cut him in two and assign him the fate of the hypocrites. There men will wail and gnash their teeth.

(WNT): he will treat him with the utmost severity and assign him a place among the hypocrites: there will be the weeping and the gnashing of teeth.

(Notes: "Treat him with the utmost severity;" Literally 'cut him in two.' "Hypocrites;" Or perhaps 'evil-doers'.')

(Comp): We close with Job's thought: "The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath. This *is* the portion of a wicked man from God, and the heritage appointed unto him by God." (20:27-29.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 24:51.

CHAPTER XXV

Matthew 25:1

- (A.V.): Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- (SNT): Then may the kingdom of heaven be shadowed forth by ten virgins, who took their lamps and went out to meet the bridegroom and bride.
(Notes: "shadowed," or as the Syriac gives, 'likened to.')
- (NNT): Then the kingdom of heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom.
- (JMT): Then shall the Realm of heaven be compared to ten maidens who took their lamps and went out to meet the bridegroom and the bride.
- (WNT): "Then will the Kingdom of the Heavens be found to be like ten bridesmaids who took their torches and went out to meet the bridegroom.
(Notes: "Be found to be like;" Or 'will become like,' 'will show itself like.')
- (Comp): Trench perceives only a natural significance in the *number* of virgins: "That the virgins should be ten in number is not accidental; exactly so many formed, according to Jewish notions, a company; which fewer would have failed to do."

Lange, on the other hand, views this from a symbolical angle: "*Ten*, the number of developed secular life; and thus the number of the completed secular development of the

church. It was termed by the Rabbins the 'all-comprehending number.' What goes beyond ten returns of units again. Hence the ten commandments, the harp with its ten strings, the ten Sephiroth of the Cabbalists."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 25:1.

Matthew 25:2

(A.V.): And five of them were wise, and five *were* foolish.

(SNT): And five of them were wise, and five were foolish.

(NNT): And five of them were foolish, and five wise.

(JMT): Five of them were stupid and five were sensible.

(WNT): Five of them were foolish and five were wise.

(Comp): We quote from Lange on the significance of the number *five*: "*Five*, the number of freedom as half-consummation, and of the course of the world in motion: hence also the number of punishment or compensation, Exodus xxii. 1 (five senses, five fingers, etc.)."

Matthew 25:3

(A.V.): They that *were* foolish took their lamps, and took no oil with them:

(SNT): And the foolish took their lamps, but took no oil with them.

(NNT): For the foolish took their lamps, and took no oil with them.

(JMT): For although the stupid took their lamps, they took no oil with them,

(WNT): For the foolish, when they took their torches, did not provide themselves with oil;

(Comp): Cook writes: "Of the spiritual significance of the oil it is not necessary to conjecture more than what the image itself suggests. The flame of the lamp is outward and visible; the oil which feeds it is inward and invisible. The foolish virgins had an outward show of religion, but were deficient in the inward source from which true religion springs, and by which it is maintained."

Matthew 25:4

(A.V.): But the wise took oil in their vessels with their lamps.

(SNT): But the wise took oil in vessels, with their lamps.

(NNT): But the wise took oil in their vessels with their lamps.

(JMT): whereas the sensible took oil in their vessels as well as their lamps.

(WNT): but the wise, besides their torches, took oil in their flasks.

(Comp): We quote from Morrison: "They considered that it was really uncertain at what particular hour the bridegroom would make his appearance. He had not fixed the hour. He had to come, besides, from a great distance, a far

country. Possibly he might be detained till very late. Hence, to meet every contingency, they took a full supply of oil in their cruses or flasks."

Matthew 25:5

- (A.V.): While the bridegroom tarried, they all slumbered and slept.
- (SNT): And while the bridegroom delayed, they all became sleepy and fell asleep.
- (NNT): And as the bridegroom tarried, they all slumbered and slept.
- (JMT): As the bridegroom was long of coming, they all grew drowsy and went to sleep.
- (WNT): The bridegroom was a long time in coming, (so that meanwhile they all became drowsy and fell asleep.
- (Comp): Vincent writes of the verbs *slumbered* and *slept*: "*Slumbered* is, literally, *nodded*. Note the variation of tense. *Nodded* is aorist, denoting a transient act, the *initial stage* of slumber. *They dropped their heads*. *Slept* is imperfect, of *continuous* slumber."

Matthew 25:6

- (A.V.): And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- (SNT): And at midnight here was an outcry: Behold, the bridegroom cometh; go ye out to meet him.
- (NNT): But at midnight there was a cry, Lo! the bridegroom! go out to meet him.

(JMT): But at midnight the cry arose, 'Here is the bridegroom! Come out to meet him!'

(WNT): But at midnight there is a loud cry, " 'The bridegroom! Go out and meet him!'

(Comp): Micah's words are appropriate: "The LORD's voice crieth unto the city, and *the man of wisdom* shall see thy name: hear ye the rod, and who hath appointed it." (6:9.)

This text bears a resemblance to those stirring words of Amos: "Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel." (4:12.)

Vincent writes: "THERE WAS A CRY MADE. Revised Version, *there is a cry*. The verb is in the perfect tense, representing the past event as perpetuated in the present result, and hence is rendered by the English present. A great and decisive change was the result of the cry. No more sleeping, waiting, or silence. *There is a cry*, and behold the awaking, the bustle, the trimming of lamps and the running to the oil-vendors.

"TO MEET HIM. The translation can hardly convey the meaning of the Greek phrase, which implies *a custom* or *familiar ceremony*. Come forth *unto meeting*."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 25:6.

Matthew 25:7

- (A.V.): Then all those virgins arose, and trimmed their lamps.
- (SNT): Then all those virgins arose, and trimmed their lamps.
- (NNT): Then all those virgins arose, and trimmed their lamps.
- (JMT): Then all the maidens rose and trimmed their lamps.
- (WNT): "Then all those bridesmaids roused themselves and trimmed their torches.
- (Comp): We give Vincent's comment: "THEN ALL THOSE VIRGINS AROSE. The Greek order is expressive. *Then arose all the virgins, those former ones.* *Those* is a pronoun of remoter reference, and emphatic by its position at the end of the sentence."

Matthew 25:8

- (A.V.): And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- (SNT): And the foolish said to the wise: Give us of your oil; for, behold, our lamps have gone out.
- (NNT): And the foolish said to the wise, Give us of your oil, for our lamps are going out.
- (JMT): The stupid said to the sensible, 'Give us some of your oil, for our lamps are going out.'
- (WNT): "'Give us some of your oil,' said the foolish ones to the wise, 'for our torches are going out.'

(Comp): The Greek verb is continuous present, which makes it read: *our lamps are going out.*

As Job declares: "So *are* the paths of all that forget God;" (8:13.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 25:8.

Matthew 25:9

(A.V.): But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

(SNT): The wise answered and said: [We must refuse,] lest there should not be enough for us and for you: but go ye to them that sell, and buy for yourselves.

(NNT): But the wise answered, saying, Perhaps there will not be enough for us and you; go rather to those who sell, and buy for yourselves.

(JMT): But the sensible replied, 'No, there may not be enough for us and for you. Better go to the dealers and buy for yourselves.'

(WNT): "'But perhaps,' replied the wise, 'there will not be enough for all of us. Go to the shops rather, and buy some for yourselves.'

(Comp): Trench writes: "They bid them turn to the dispensers of heavenly grace, to those whom God has appointed in the Church as channels of his gifts; or, as some would explain it, to the prophets and Apostles, that they might

learn of them how to revive the work of God in their souls, if yet there should be time."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 25:9.

Matthew 25:10

- (A.V.): And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
- (SNT): And while they went to buy, the bridegroom came; and they that were ready, went with him into the house of the nuptials, and the door was shut.
- (NNT): And while they went to buy, the bridegroom came; and they who were ready went in with him to the wedding; and the door was shut.
- (JMT): Now while they were away buying oil, the bridegroom arrived; those maidens who were ready accompanied him to the marriage-banquet, and the door was shut.
- (WNT): "So they went to buy. But meanwhile the bridegroom came; those bridesmaids who were ready went in with him to the wedding banquet; and the door was shut.
- (Comp): William Bruce writes: "Entering with the Lord into the marriage is not only entering into heaven as a place, but into heaven as a state, and this is a state of the spiritual mind, and of the conjunction of goodness and truth there; for the Lord enters with the righteous into the heaven of their inner (real) man,

and there dwells with them eternally in the union of love and faith. And when he has entered with them into this heavenly and eternal marriage, the door is effectually and for ever shut against the intrusion of all external things that can disturb their peace and happiness."

Matthew 25:11

- (A.V.): Afterward came also the other virgins, saying, Lord, Lord, open to us.
- (SNT): And at length came also the other virgins, and said: Our lord, our lord, open to us.
- (NNT): Afterward come also the other virgins, saying, Lord, lord, open to us.
- (JMT): Afterwards the rest of the maidens came and said, 'Oh sir, oh sir, open the door for us!'
- (WNT): "Afterwards the other bridesmaids came and cried, " 'Sir, Sir, open the door to us.'
- (Comp): David declared: "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." (Psalms 5:5.)

Matthew 25:12

- (A.V.): But he answered and said, Verily I say unto you, I know you not.
- (SNT): But he answered, and said to them: Verily I say to you, I know you not.
- (NNT): But he answering said, Truly do I say to you, I know you not.
- (JMT): but he replied, 'I tell you frankly, I do not know you.'

(WNT): “ ‘In solemn truth I tell you,’ he replied, ‘I do not know you.’ ”

(Comp): Augustine gave a profound sense to this text in his statement: “*I know you not* is nothing else than *Ye know not Me.*”

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 25:12.

Matthew 25:13

(A.V.): Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

(SNT): Watch, therefore, seeing ye know not the day nor the hour.

(NNT): Watch, therefore, for ye know not the day nor the hour.

(JMT): Keep on the watch then, for you know neither the day nor the hour.

(WNT): “Keep awake therefore; for you know neither the day nor the hour.

(Comp): Most of the ancient manuscripts omit the last clause found in the Authorized Version.

Matthew 25:14

(A.V.): For *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods.

(SNT): For, as a man that took a journey, called his servants and delivered to them his property:

(NNT): For it will be as when a man going abroad called his own servants, and intrusted to them his property;

- (JMT): For the case is that of a man going abroad, who summoned his servants and handed over his property to them;
- (WNT): "Why, it is like a man who, when going on his travels, called his bondservants and entrusted his property to their care. (*Notes: "Bondservants;" Such an employment of slaves was common among the ancient Romans.*)
- (Comp): Trench reviews the correlation of these two parables—the *ten virgins*, and the *Talents*: "WHILE the virgins were represented as *waiting* for their Lord, we have here the servants *working* for Him. There the inward spiritual life of the faithful was described, here his external activity. There, by the fate of the foolish virgins, we were warned against declensions and decays in the inner life; here, by the doom of the slothful servant, against indolence in our outward vocation and work. That parable enforced the need of keeping the heart with all diligence; this of putting all diligence also into our outward service, if we would give our account with joy and not with sorrow. With good reason, therefore, that of the Virgins precedes, and of the Talents follows, since the maintenance of the life of God in the heart is the sole condition of a profitable outward activity for the kingdom of God."

Matthew 25:15

- (A.V.): And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

- (SNT): to one he gave five talents; to another, two; and to another, one: to each, according to his ability: and he immediately departed. (*Notes: "ability," or as the Syriac gives, 'power.'*)
- (NNT): and to one he gave five talents, to another two, and to another one, to each according to his ability, and went abroad.
- (JMT): to one he gave twelve hundred pounds, to another five hundred, and to another two hundred and fifty; each got according to his capacity. Then the man went abroad.
- (WNT): To one he gave five talents, to another two, to another one—to each according to his individual capacity; and then started from home.
- (Comp): William Bruce writes: "The talents denote the knowledge of divine truth which is given by the Lord to every man, with the faculty of apprehending and using it aright. But are we to understand that these are given in allotted portions—to some more, to others less? Here again the language is adapted to express the appearance rather than the reality. The Holy Word and the influences of the Holy Spirit are offered in equal fulness to all, and are received by every one 'according to his several ability,' the measure of reception being only limited by the capacity to receive, which every one acquires for himself, chiefly by his habits and manners of life."

Matthew 25:16

- (A.V.): Then he that had received the five talents went

and traded with the same, and made *them* other five talents.

(SNT): Then he that received five talents, went and traded with them, and gained five more.
(Notes: "more," or as the Syriac gives, 'others.')

(NNT): He that had received the five talents went immediately and traded with the same, and gained five talents more.

(JMT): The servant who had got the twelve hundred pounds at once went and traded with them, making another twelve hundred.

(WNT): Without delay the one who had received the five talents went and employed them in business, and gained five more.

(Comp): Job expressed this thought: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."
(17:9.)

Matthew 25:17

(A.V.): And likewise he that *had received* two, he also gained other two.

(SNT): And likewise the one of two [talents], by trading gained two more.

(NNT): In like manner, he that had received the two gained two more.

(JMT): Similarly the servant who had got the five hundred pounds made another five hundred.

(WNT): In the same way he who had the two gained two more.

(Comp): We give William Bruce's comment on this text: "They who gain five talents by trading,

and they who gain two, are such as make a good use of divine mercies, and acquire to themselves intelligence and wisdom by living a life of charity and faith. And here we observe that each gains by trading a sum equal to that with which he had commenced his career in life. In this circumstance there is an instructive truth. The trading of the servants signifies that part of man's duty and labour which consists in reducing one's knowledge to practice—in making the religion of the mind the religion of the life. This is the true labour, and the result is the true gain of life."

Matthew 25:18

- (A.V.): But he that had received one went and digged in the earth, and hid his lord's money.
- (SNT): But he that received one, went and digged in the earth, and hid his lord's money.
- (NNT): But he that had received the one went and dug in the earth, and hid his lord's money.
- (JMT): But the servant who had got the two hundred and fifty pounds went off and dug a hole in the ground and hid his master's money.
- (WNT): But the man who had received the one went and dug a hole and buried his master's money.
- (Comp): William Bruce writes: "Many an intellect may be dazzled with the light and charmed with the beauty of truth, without the heart being influenced by its moral excellence, or brought under its moral power. These, and all others who make an intellectual acknowl-

edgment of the truth, but go no further, 'hide their lord's money.' They do not conceal or neglect the knowledge of which the money is the symbol. Men hide the talent, as their Lord's, when they do not in heart acknowledge the talent they possess to be his, and when they hide its spiritual worth in their unspiritual lives, not letting their light so shine before men that they may see their good works, and glorify their Father who is in heaven."

Matthew 25:19

- (A.V.): After a long time the lord of those servants cometh, and reckoneth with them.
- (SNT): And after a long time, the lord of those servants came, and received account from them.
- (NNT): And after a long time the lord of those servants cometh, and reckoneth with them.
- (JMT): Now a long time afterwards the master of those servants came back and settled accounts with them.
- (WNT): "After a long lapse of time the master of those servants returned, and had a reckoning with them." (*Notes: "After a long lapse of time;" Yet within the limits of an ordinary lifetime!—Ed.*)
- (Comp): Chrysostom writes: "Observe also that the Lord does not require the reckoning immediately, that you may learn His long suffering. To me He seems to say this covertly, alluding to the (scientific) resurrection."

Matthew 25:20

- (A.V.): And so he that had received five talents came

and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

(SNT): And he who had received the five talents, came and brought five others; and said, My lord, thou gavest me five talents; behold, I have gained by trading five more to them.

(NNT): And he that had received the five talents came and brought five talents more, saying, Lord, thou intrustedst to me five talents; see, I have gained five talents more.

(JMT): Then the servant who had got the twelve hundred pounds came forward, bringing twelve hundred more; he said, 'You handed me twelve hundred pounds, sir; here I have gained another twelve hundred.'

(WNT): The one who had received the five talents came and brought five more, and said, " 'Sir, it was five talents that you entrusted to me: see, I have gained five more.'

(Comp): As Lange puts it: "Every gift of God may be doubled and even increased tenfold by faithful and conscientious use, while it may be lost by neglect. This is true of spiritual and temporal gifts of all kinds."

Matthew 25:21

(A.V.): His lord said unto him, well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

- (SNT): His lord said to him: Well done! good and faithful servant: thou hast been faithful with a little; I will set thee over much: enter thou into the joy of thy lord.
- (NNT): His lord said to him, Well done, good and faithful servant! thou hast been faithful over a little, I will place thee in charge of much; enter into the joy of thy lord.
- (JMT): His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share your master's feast.'
- (WNT): "'You have done well, good and trustworthy servant,' replied his master; 'you have been trustworthy in the management of a little, I will put you in charge of much: share your master's joy.' (Notes: "Good;" Or perhaps 'upright' or 'honest,' but this idea seems to be included in the epithet which follows. That the word may signify kindness of heart and good feeling is plain from xx. 15; I Peter 2:18; and many other passages; and the teaching of xxii. 36-38 must not be forgotten. "Trustworthy;" This slave had not only displayed faithfulness, that is loyalty of heart, but a steadfastness of rectitude also, and was on every ground deserving of confidence. "Share;" Literally 'enter into'.)
- (Comp): We quote from Cook: "*The joy of thy lord.* It is hardly necessary to understand these words as signifying a feast in honour of the master's return, of which the servant is invited to partake. The language passes for the moment from the figure of the parable to the thing signified—the joy of Christ's heavenly

kingdom, into which His faithful servants shall be received—the eternal life promised to the righteous. Here, as in the parable of the Labourers in the Vineyard, the two servants, though the material value of their labour is different, receive the same reward; whereas in Luke xix. 17, 19, the reward is proportioned to the amount gained. Each representation implies a different truth: the first, that eternal life is offered to all alike; the second, that within that life there may yet be various capacities and degrees of reward adapted to each.”

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 25:21.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 25:21.

Matthew 25:22

- (A.V.): He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
- (SNT): And he of the two talents came, and said: My lord, thou gavest me two talents; behold, I have by trading gained two more of them.
- (NNT): He also that had received the two talents came and said, Lord, thou intrustedst to me two talents; see, I have gained two talents more.
- (JMT): Then the servant with the five hundred pounds came forward. He said, ‘You handed me five

hundred pounds, sir; here I have gained another five hundred.'

(WNT): "The second, who had received the two talents, came and said, " 'Sir, it was two talents you entrusted to me: see, I have gained two more.'

(Comp): Morrison declares: "This second servant, morally viewed, was in all respects as noble a man as the first. His vessel could not hold as much indeed as the other's, but it was as full. It is not mere capacity on which Jesus smiles congratulation and commendation. It is the right use of capacity."

Matthew 25:23

(A.V.): His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

(SNT): His lord said to him: Well done! good and faithful servant: thou hast been faithful with a little; I will set thee over much: enter thou into the joy of thy lord.

(NNT): His lord said to him, Well done, good and faithful servant! thou hast been faithful over a little, I will place thee in charge of much; enter into the joy of thy lord.

(JMT): His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share your master's feast.'

(WNT): "'Good and trustworthy servant, you have done well,' his master replied; 'you have been

trustworthy in the management of a little, I will put you in charge of much: share your master's joy.' (Notes: "*Share*;" Literally '*enter into*.')

(Comp): Trench writes: "The image underlying this language is that of a festival, with which the master celebrates his return, in the joy of which each of the servants, so soon as he has rendered his accounts, and shown that he has been true to his master's interests in his absence, is bidden freely to share. Under certain circumstances a master's invitation of his slave to sit down with him at table did itself constitute the act of manumission; henceforth he was free."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 25:23.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 25:23.

Matthew 25:24

(A.V.): Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

(SNT): And he also that received the one talent, came and said: My lord, I knew thee, that thou art a hard man, reaping where thou hast not sowed, and gathering where thou hast not scattered;

(NNT): Then he also that had received the one talent came and said, Lord, I knew thee to be a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter seed;

(JMT): Then the servant who had got the two hundred and fifty pounds came forward. He said, 'I knew you were a hard man, sir, reaping where you never sowed and gathering where you never winnowed.

(WNT): "But, next, the man who had the one talent in his keeping came and said, " 'Sir, I knew you to be a severe man, reaping where you had not sown and garnering what you had not winnowed.' " (*Notes: "I knew you to be;" Literally 'I had observed you—that you were.' "What;" Literally 'from (a threshing-floor) where.'*)

(Comp): Lange's explanation follows: "The picture of a hard, and withal selfish man. The saying shows: 1. That the servant, as a self-seeker, separated his own interest from his lord's, and therefore reckoned his lord to be a self-seeker also; 2. that he promised himself no personal spiritual joy in trading with the entrusted pound; 3. that he would tacitly reproach his lord with having given him too little; 4. that he would not only self-righteously excuse his own slothfulness of spirit, but also overrule and censure his lord; 5. that, with all this, he really held his master to be not an overhard man, but an over-gentle man, against whom he could dare to use such language with impunity."

Matthew 25:25

- (A.V.): And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.
- (SNT): and I was afraid, and I went and hid thy talent in the earth. Behold, thou hast what is thine.
- (NNT): and I was afraid, and went and hid thy talent in the earth. See! thou hast thine own.
- (JMT): So I was afraid; I went and hid your two hundred and fifty pounds in the earth. There's your money!
- (WNT): So being afraid I went and buried your talent in the ground: there you have what belongs to you.'
- (Comp): It was Solomon who so perfectly described the excuses of the indolent type: "The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets." (Proverbs 26:13.)

Matthew 25:26

- (A.V.): His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
- (SNT): His lord answered, and said to him: Wicked and slothful servant! Thou knewest me, that I reap where I have not sowed, and gather where I have not scattered!
- (NNT): But his lord answered and said to him, Wicked and slothful servant! Didst thou know that I reap where I sowed not, and gather where I did not scatter seed?
- (JMT): His master said to him in reply, 'You rascal, you idle servant! You knew, did you, that I

reap where I have never sowed and gather where I have never winnowed!

(WNT): " 'You wicked and slothful servant,' replied his master, 'did you know that I reap where I have not sown, and garner what I have not winnowed?'

(Comp): Vincent clears up the text in his comment on "slothful": "With no more trouble than he expended in digging, he might have gone to the exchangers. The verse should be read interrogatively, *Didst thou indeed know this of me?* Thou shouldst then have acted with the promptness and care which one observes in dealing with a hard master. To omit the interrogation is to make the Lord admit that he was a hard master."

Matthew 25:27

(A.V.): Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

(SNT): Thou oughtest to have cast my money into the exchange; and I might have come and demanded my property with its interest.

(NNT): Thou oughtest then to have put my money with the money-dealers, and on my coming I should have received mine own with interest.

(JMT): Well then, you should have handed my money to the bankers and I would have got my capital with interest when I came back.

(WNT): Your duty then was to deposit my money in

some bank, and so when I came I should have got back my property with interest.

(Comp): As Eliphaz put it: "For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee." (Job 15:5-6.)

Matthew 25:28

(A.V.): Take therefore the talent from him, and give *it* unto him which hath ten talents.

(SNT): Take therefore the talent from him, and give it to him that hath ten talents.

(NNT): Take therefore the talent from him, and give it to him who hath the ten talents.

(JMT): Take therefore the two hundred and fifty pounds away from him, give it to the servant who had the twelve hundred.

(WNT): So take away the talent from him, and give it to the man who has the ten.'

(Comp): We give Bruce's statement: "We know it is a universal law that any power is enfeebled by neglect, whilst it is increased by action. Spiritual gifts are subject to the same law. If we neglect the right use of our faculties, they become enfeebled or depraved. If we neglect the use of knowledge, it will vanish away. The use of knowledge does not consist in teaching it to others, but in applying it to ourselves."

Matthew 25:29

(A.V.): For unto every one that hath shall be given, and he shall have abundance: but from him

that hath not shall be taken away even that which he hath.

(SNT): For, to him that hath, shall be given, and he shall have more; but from him that hath not, even what he hath shall be taken away.

(NNT): For to every one that hath will be given, and he will have abundance; but from him that hath not, even that which he hath will be taken away.

(JMT): For to everyone who has shall more be given and richly given; but from him who has nothing, even what he has shall be taken.

(WNT): (For to every one who has, more shall be given, and he shall have abundance; but from him who has nothing, even what he has shall be taken away.) (*Notes: "Who has nothing;" i. e., 'who acts as though he had nothing and were responsible for nothing.' The bold oxymoron of this latter half of the verse a translator is not at liberty to alter.*)

(Comp): Gregory states the prevalent early Christian attitude toward this thought: "For whosoever has charity receives the other gifts also; but whosoever has not charity loses even the gifts which he seemed to have had."

Matthew 25:30

(A.V.): And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

(SNT): And cast ye the unprofitable servant into the outer darkness: there will be weeping and gnashing of teeth.

- (NNT): And cast out the unprofitable servant into the outer darkness; there will be wailing and gnashing of teeth.
- (JMT): Throw the good-for-nothing servant into the darkness outside; there men will wail and gnash their teeth.
- (WNT): 'But as for this worthless servant, put him out into the darkness outside: *there* will be the weeping and the gnashing of teeth.'
- (Comp): Goebel writes: "And whereas the first two servants' entrance into the joy of their lord evidently includes participation in this festal joy, so the idle servant is to be expelled from the bright rooms of his master's house into the gloomy, joyless darkness, an expulsion signifying just as evidently to him exclusion from the fellowship of his master's household. This doom, then, forms in fact the contrast to the eulogistic word to the first two servants: 'Enter into the joy of thy Lord.' "

Matthew 25:31

- (A.V.): When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
- (SNT): And when the Son of man shall come in his glory, and all his holy angels with him, then will he sit upon the throne of his glory.
- (NNT): And when the Son of man shall come in his glory, and all the angels with him, then will he sit on the throne of his glory.
- (JMT): When the Son of man comes in his glory and

all the angels with him, then he will sit on the throne of his glory,

(WNT): "When the Son of Man comes in His glory, and all the angels with Him, then will He sit upon His glorious throne,

(Comp): There is here a certain reference to the words of Zechariah: "And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee." (14:5.)

Matthew 25:32

(A.V.): And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

(SNT): And before him will be gathered all nations; and he will separate them one from another, as a shepherd severeth the sheep from the goats.

(NNT): and before him will be gathered all the nations; and he will separate men one from another, as a shepherd separateth the sheep from the goats;

(JMT): and all nations will be gathered in front of him; he will separate them one from another, as a shepherd separates the sheep from the goats,

(WNT): and all the nations will be gathered into His presence. And He will separate them from

one another, just as a shepherd separates the sheep from the goats; (*Notes: "Them;" The individuals, not the nations. The pronoun in the Greek here is masculine, but 'nations' is neuter. Similarly in Acts xxvi. 17 'whom' (after nations) is masculine: the Gospel message is sent to the individual who hears it. "Goats;" Or 'kids.'*)

(Comp): One is reminded of those mighty words of Joel: "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision." (3:11-14.)

Matthew 25:33

- (A.V.): And he shall set the sheep on his right hand, but the goats on the left.
- (SNT): And he will place the sheep on his right hand, and the goats on his left.
- (NNT): and he will set the sheep on his right hand, and the goats on the left.
- (JMT): setting the sheep on his right hand and the goats on his left.
- (WNT): and will make the sheep stand at His right hand, and the goats at His left.
- (Comp): Vincent writes of the phrase *on the right*:

"Literally, *from* the right side or parts. The picture to the Greek reader is that of a row, beginning at the judge's right hand."

David wrote: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalms 110:1.)

Matthew 25:34

- (A.V.): Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
- (SNT): Then will the king say to those on his right hand: Come, ye blessed of my Father; inherit the kingdom that was prepared for you from the foundation of the world.
- (NNT): Then will the king say to those on his right hand, Come, ye blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.
- (JMT): Then shall the King say to those on his right, 'Come, you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world.
- (WNT): "Then the King will say to those at His right, " 'Come, my Father's blessed ones, receive your inheritance of the Kingdom which has been divinely intended for you ever since the creation of the world.
- (Comp): William Bruce writes: "Those who are blessed of his Father are they who are blessed with his love—who have his love dwelling in their

hearts, and who enjoy all the blessing which results from it. This is that of inheriting the kingdom; which implies, that those who have the love of God dwelling in their hearts shall receive as an inheritance the truth of God, which is his kingdom, into their understanding, and shall have the government of that truth established in them."

Matthew 25:35

- (A.V.): For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
- (SNT): For I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me home;
- (NNT): For I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;
- (JMT): For I was hungry and you fed me, I was thirsty and you gave me drink, I was a stranger and you entertained me,
- (WNT): For when I was hungry, you gave me food; when I was thirsty, you gave me drink; when I was homeless, you gave me a welcome;
- (Comp): Vincent gives the following explanation of the phrase YE TOOK ME IN: "Tyndale, *I was harbourless and ye lodged me*. The preposition implies *along with*. Ye took me *with you* into the household circle."

Matthew 25:36

- (A.V.): Naked, and ye clothed me: I was sick, and ye

visited me: I was in prison, and ye came unto me.

(SNT): I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. (*Notes: "prison," or as the Syriac gives, 'house of prisoners.'*)

(NNT): naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me.

(JMT): I was unclothed and you clothed me, I was ill and you looked after me, I was in prison and you visited me.'

(WNT): when I was ill-clad, you clothed me; when I was sick, you visited me; when I was in prison, you came to see me.'

(Comp): We conclude this thought of Jesus' with Vincent's explanation: "VISITED. Literally, *Ye looked upon*. Our word *visit* is from the Latin *viso*, to look steadfastly at, and thence to visit. We retain the original thought in the popular phrases *go to see one*, and *to look in upon one*."

Matthew 25:37

(A.V.): Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

(SNT): Then will the righteous say to him: Our Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink?

(NNT): Then will the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink?

- (JMT): Then the just will answer, 'Lord, when did we see you hungry and fed you? or thirsty and gave you drink?
- (WNT): "‘When, Lord,’ the righteous will reply, ‘did we see Thee hungry, and feed Thee? or thirsty, and give Thee drink? (Notes: “Thee;” *Emphatic. So throughout verses, 37, 38, 39.*)
- (Comp): We give Origen’s comment: “It is from humility that they declare themselves unworthy of any praise for their good deeds not that they are forgetful of what they have done.”

Matthew 25:38

- (A.V.): When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?
- (SNT): And when saw we thee a stranger, and took thee home? or naked, and clothed thee?
- (NNT): and when saw we thee a stranger, and took thee in? or naked, and clothed thee?
- (JMT): when did we see you a stranger and entertain you? or unclothed and clothed you?
- (WNT): When did we see Thee homeless, and give Thee a welcome? or ill-clad, and clothe Thee?
- (Comp): This question, aroused by our Master’s statement regarding generic man, (verses 35, 36) clearly reveals the mental status of his time—a period in which sense perception ruled mankind.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, pages 1101, Matthew 25:38.

Matthew 25:39

(A.V.): Or when saw we thee sick, or in prison, and came unto thee?

(SNT): And when saw we thee sick, or in prison, and came to thee?

(NNT): or when did we see thee sick, or in prison, and come to thee?

(JMT): when did we see you ill, or in prison and visit you?"

(WNT): When did we see Thee sick or in prison, and come to see Thee?"

(Comp): Jerome writes: "It were indeed free to us to understand that it is Christ in every poor man whom we feed when he is hungry, or give drink to when he is thirsty, and so of other things;"

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 25:39.

Matthew 25:40

(A.V.): And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

(SNT): And the king will answer, and say to them: Verily I say to you, That inasmuch as ye did so to one of these my little brothers, ye did so to me.

(NNT): And the king will answer and say to them, Truly do I say to you, Inasmuch as ye did it

to one of the least of these my brethren, ye did it to me.

(JMT): The King will answer them, 'I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it to me.'

(WNT): "But the King will answer them, " 'In solemn truth I tell you that in so far as you rendered such services to one of the humblest of these my brethren, you rendered them to myself.'

(Comp): We quote Vincent: "THE LEAST. The word in the Greek order is emphatic: One of these my brethren, *the least*. So Revised Version, *even these least*."

Matthew 25:41

(A.V.): Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

(SNT): Then will he say also to them on his left hand: Go from me, ye accursed, into everlasting fire, which was prepared for the Calumniator and his angels.

(NNT): Then will he say also to those on the left hand, Depart from me, ye cursed, into the everlasting fire, which is prepared for the Devil and his angels.

(JMT): Then he will say to those on the left, 'Begone from me, you accursed ones, to the eternal fire which has been prepared for the devil and his angels!

- (WNT): "Then will He say to those at His left, " 'Be-gone from me, with the curse resting upon you, into the Fire of the Ages, which has been prepared for the Devil and his angels.
- (Comp): The Greek word translated *cursed* means literally to *be devoted* (to an evil course).
The words of David are analogous: "Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping."
(Psalms 6:8.)

Matthew 25:42

- (A.V.): For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
- (SNT): For I was hungry, and ye gave me no food; and I was thirsty, and ye gave me no drink;
- (NNT): For I was hungry, and ye gave me no food; I was thirsty, and ye gave me no drink;
- (JMT): For I was hungry but you never fed me, I was thirsty but you never gave me drink,
- (WNT): For when I was hungry, you gave me nothing to eat; when thirsty, you gave me nothing to drink;
- (Comp): This error was likewise rebuked in the Old Testament: "An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Meso-

potamia, to curse thee." (Deuteronomy 23:3, 4.)

Matthew 25:43

- (A.V.): I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
- (SNT): and I was a stranger, and ye took me not home; and I was naked, and ye clothed me not; and I was sick and in prison, and ye did not visit me.
- (NNT): I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.
- (JMT): I was a stranger but you never entertained me, I was unclothed but you never clothed me, I was ill and in prison but you never looked after me.'
- (WNT): when homeless, you gave me no welcome; ill-clad, you clothed me not; sick or in prison, you visited me not.'
- (Comp): Morrison writes: "*They were culpably destitute of faith in Christ, and hence of that love which is the fruit of faith. No wonder that they did not discover Christ in His little ones around them, and love them.*"

Matthew 25:44

- (A.V.): Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
- (SNT): Then will they also answer and say: Our Lord,

when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

(NNT): Then will they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

(JMT): Then they will answer too, 'Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in prison, and did not minister to you?'

(WNT): "Then will they also answer, " 'Lord, when did we see Thee hungry or thirsty or homeless or ill-clad or sick or in prison, and not come to serve Thee?'

(Comp): The early Christian fathers used this text when discoursing upon *humility*, as if our Master's thought had awakened in their hearts this characteristic tendency.

Matthew 25:45

(A.V.): Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

(SNT): Then will he answer, and say to them: Verily I say to you, That inasmuch as ye did not so to one of these little ones, ye did not so to me.

(NNT): Then will he answer them, saying, Truly do I say to you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

(JMT): Then he will answer them, 'I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.'

(WNT): "But he will reply, " 'In solemn truth I tell you that in so far as you withheld such services from one of the humblest of these, you withheld them from me.'

(Comp): Solomon declared: "He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor." (Proverbs 14:31.)

Matthew 25:46

(A.V.): And these shall go away into everlasting punishment: but the righteous into life eternal.

(SNT): And these will go into everlasting torment, and the righteous into everlasting life.

(NNT): And these will go away into everlasting punishment; but the righteous into everlasting life.

(JMT): So they shall depart to eternal punishment, and the just to eternal life."

(WNT): "And these shall go away into the Punishment of the Ages, but the righteous into the Life of the Ages."

(Comp): We close this great chapter with Daniel's thought: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt." (12:1, 2.)

CHAPTER XXVI

Matthew 26:1

- (A.V.): And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
- (SNT): And it came to pass, when Jesus had concluded all these discourses, that he said to his disciples:
- (NNT): And it came to pass, when Jesus had finished all these sayings, that he said to his disciples,
- (JMT): When Jesus finished saying all this he said to his disciples,
- (WNT): When Jesus had ended all these discourses, He said to His disciples,
- (Comp): Lange's introduction to this chapter reads as follows: "HAD ENDED ALL THESE SAYINGS.—With these sayings the Lord completed His historical prophetic office. He now foreannounces the fulfilment of His priestly office. He has marked out the figure of His future, the Son of Man and His majesty and glory. This assurance is the basis on which He stands at the commencement of His sufferings and deepest humiliation, and the basis on which He seeks to place His disciples."

Matthew 26:2

- (A.V.): Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

- (SNT): Ye know that after two days is the passover; and the Son of man is betrayed to be crucified.
- (NNT): Ye know that after two days cometh the passover; and the Son of man is delivered up to be crucified.
- (JMT): "You know the passover is to be held two days after this; and the Son of man will be delivered up to be crucified."
- (WNT): "You know that in two days' time the Passover comes. And the Son of Man will be delivered up to be crucified." (*Notes: "Two days' time;" These words were apparently spoken on the evening of the Wednesday. If so, this was in the early hours of the 13th of Nisan; for the Jewish day begins at sunset, and the 13th would begin at sunset on Wednesday and continue till sunset on Thursday. Then commenced the 14th of Nisan, the day on which the Passover was to be slain 'between the two evenings' (Ex. xii. 6), that is between noon and sunset, namely (in this case) of the Friday. Thus the interval referred to is that from the beginning of the 13th to near the close of the 14th of Nisan—from the Wednesday after sunset to the Friday before sunset.*)
- (Comp): We quote from William Bruce: "The passover was instituted to mark the Lord's mercy in passing over the houses of the children of Israel on the night that he went through Egypt and slew all the first-born of the Egyptians. This last plague was the means of Israel's deliverance, of which the passover was also the sign. The Holy Supper, which the Lord instituted instead of the Jewish passover, was a sign of the great redemption which he was about to complete, and by which the faithful

were to be saved from a slavery more cruel than that of Egypt. The Lord thus kept the passover, because the deliverance of Israel from Egypt was typical of the redemption which he accomplished."

Matthew 26:3

- (A.V.): Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
- (SNT): Then assembled the chief priests and the Scribes and the Elders of the people, at the hall of the high priest, who was called Caiaphas.
- (NNT): Then the chief priests and the elders of the people assembled in the court of the palace of the high-priests, named Caiaphas;
- (JMT): Then the high priests and the elders of the people met in the palace of the high priest who was called Caiaphas
- (WNT): Then the High Priests and Elders of the People assembled in the court of the palace of the High Priest Caiaphas,
- (Comp): Ellicott writes of Caiaphas: "The name was a distinctive one added to his proper name of Joseph. Of his previous history we know that he had married the daughter of Annas, who had filled the office of high priest before him, and who still occupied, possibly as *Nasi* or President, an influential position in the Council and retained his titular pre-eminence. He had been high priest from the commencement

of our Lord's ministry, and had, therefore, watched His ministry in Jerusalem with a jealous fear. We may probably trace his influence in the mission of the scribes from Jerusalem, whom we have seen as opponents of that ministry in Galilee. The meeting in his house implied a coalition of parties commonly opposed, for Caiaphas and his personal adherents were Sadducees, and as such, courted the favour of their Roman rulers, while the scribes were, for the most part, Pharisees, and assertors of national independence."

Matthew 26:4

- (A.V.): And consulted that they might take Jesus by subtilty, and kill *him*.
- (SNT): And they held a counsel against Jesus, that they might take him by guile, and kill him.
- (NNT): and took counsel together that they might seize Jesus by craft, and put him to death.
- (JMT): and took counsel together to get hold of Jesus by craft and have him put to death.
- (WNT): and consulted how to get Jesus into their power by stratagem and put Him to death.
- (Comp): As Lange says: "The impression which the spiritual victories gained over them in the temple by Jesus had made upon the people, and also upon themselves, is here very plainly marked."

Matthew 26:5

- (A.V.): But they said, Not on the feast *day*, lest there be an uproar among the people.

- (SNT): But they said: Not on the festival, lest there be a commotion among the people.
- (NNT): But they said, Not at the feast, lest there be an uproar among the people.
- (JMT): "Only," they said, "it must not be during the festival, in case of a riot among the people."
- (WNT): But they said, "Not during the Festival, lest there be a riot among the people."
- (Comp): Solomon spoke plainly of the futility of such efforts: "*There is no wisdom nor understanding nor counsel against the LORD.*" (Proverbs 21:30.)

Matthew 26:6

- (A.V.): Now when Jesus was in Bethany, in the house of Simon the leper,
- (SNT): And when Jesus was at Bethany, in the house of Simon the leper,
- (NNT): Now when Jesus was at Bethany, in the house of Simon the leper,
- (JMT): Now when Jesus was at Bethany in the house of Simon the leper,
- (WNT): Now when Jesus was come to Bethany and was at the house of Simon the leper,
- (Comp): Lange writes of Simon the Leper: "Probably Jesus had healed this Simon of his leprosy. He dwelt in Bethany. It is natural to suppose that he had made Jesus a feast in gratitude. According to a tradition in Nicephor, he was the father of Lazarus; according to others, he was the husband of Martha, or Martha his widow.

All this is very uncertain; but it is not an arbitrary supposition, that he was in some way related to the family of Lazarus."

Matthew 26:7

- (A.V.): There came into him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.
- (SNT): there came to him a woman having a vase of aromatic ointment very precious, and she poured it on the head of Jesus as he was reclining.
- (NNT): there came to him a woman having an alabaster bottle of very costly ointment, and poured it on his head while he was reclining at table.
- (JMT): a woman came up to him with an alabaster flask of expensive perfume which she poured over his head as he lay at table.
- (WNT): a woman came to Him with a jar of very costly, sweetscented ointment, which she poured over His head as He reclined at table.
(Notes: "*A woman;*" *Evidently wealthy, and one whom social propriety would now style a lady.*)
- (Comp): Vincent explains the alabaster box referred to: "Revised Version, *cruse*; *flask* in margin. Literally *an alabaster*, just as we call a drinking vessel made of glass *a glass*. Luther renders *glass*. It was a kind of cruet, having a cylindrical form at the top. Pliny compares these vessels to a closed rosebud, and says that ointments are best preserved in them."

Matthew 26:8

- (A.V.): But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?
- (SNT): And when his disciples saw [it] they were displeased, and said: Why is this waste?
- (NNT): But the disciples seeing it, were much displeased, saying, To what purpose is this waste?
- (JMT): When the disciples saw this they were angry. "What is the use of this waste?" they said;
- (WNT): "Why such waste?" indignantly exclaimed the disciples;
- (Comp): We quote from William Bruce: "This is not the only instance in which the disciples showed less love and devotedness to the Lord than the pious women who followed him. The different character of the male and female mind accounts for this. Women act more from affection, men more from intellect. Every one, indeed, has both these essentials of humanity in himself, although the sexes have not both in the same degree. The difference between Mary and the disciples may therefore be seen by every one in his own experience. Warm and generous impulses sometimes prompt us to noble or generous actions, but when the calculating faculty comes into play, it condemns as wasteful what the heart had conceived as necessary."

Matthew 26:9

- (A.V.): For this ointment might have been sold for much, and given to the poor.

- (SNT): For this [ointment] might have been sold for much, and have been given to the poor.
- (NNT): For this might have been sold for much, and given to the poor.
- (JMT): "the perfume might have been sold for a good sum, and the poor might have got that."
- (WNT): "for this might have been sold for a considerable sum, and the money given to the poor."
- (Comp): William Bruce's comment is significant: "She thought of the Lord; they thought of the neighbour."

Matthew 26:10

- (A.V.): When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
- (SNT): But Jesus knew [their dissatisfaction], and said to them: Why trouble ye the woman? She hath performed a good deed towards me.
- (NNT): And Jesus, perceiving it, said to them, Why do ye trouble the woman? For she hath done a good deed to me.
- (JMT): But Jesus was aware of what they said, and he replied, "Why are you annoying the woman? It is a beautiful thing she has done to me.
- (WNT): But Jesus heard it, and said to them, "Why are you vexing her? For she has done a most gracious act towards me.
- (Comp): The Greek word translated *good* means literally *beautiful*. This text recalls David's words: "For he shall stand at the right hand

of the poor, to save *him* from those that condemn his soul." (Psalms 109:31.)

Matthew 26:11

- (A.V.): For ye have the poor always with you; but me ye have not always.
- (SNT): For the poor ye have at all times with you; but I am not with you always.
- (NNT): For the poor ye have always with you; but me ye have not always.
- (JMT): The poor you always have beside you, but you will not always have me.
- (WNT): The poor you always have with you, but me you have not always.
- (Comp): Lange writes: "Only once in the whole course of history could this particular act of reverence occur, which, humanly speaking, cheered and animated the Lord before His passion. This hour was a fleeting, heavenly opportunity which could never return; while the care of the poor would be a daily duty to humanity down to the end of time."

Matthew 26:12

- (A.V.): For in that she hath poured this ointment on my body, she did *it* for my burial.
- (SNT): And this her act, pouring the ointment on my body, she hath done as it were for my burial.
- (NNT): For she, in pouring this ointment on my body, hath done it to prepare me for burial.
- (JMT): In pouring this perfume on my body she has acted in view of my burial.

(WNT): In pouring this ointment over me, her object was to prepare me for burial.

(Comp): Gratitude indeed is a wonderful safeguard against the loss of spiritual ideas—in other words, the Christ.

Matthew 26:13

(A.V.): Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

(SNT): Verily I say to you, That wherever this my gospel shall be proclaimed, in all the world, this thing that she hath done shall be told for a memorial of her.

(NNT): Truly do I say to you, Wherever these glad tidings shall be published in the whole world, this too which she hath done will be told for a memorial of her.

(JMT): I tell you truly, wherever this gospel is preached through all the world, men will speak of what she has done in memory of her."

(WNT): In solemn truth I tell you that wherever in the whole world this Good News shall be proclaimed, this deed of hers shall be spoken of in memory of her."

(Comp): William Bruce perceives a higher significance of this verse than one of historicity: "According to the spiritual sense, the world signifies the world within—the human mind. Wheresoever here the gospel is preached, or the glad tidings of salvation are revealed and

received—in a word, wherever the Lord's saving truth is accepted—there the good to which it leads is made known; but made known as a memorial, a lesson impressed upon the outer man, of an act that has been performed in the inner man, and which is prospective to its being realized in the outer man also."

Matthew 26:14

- (A.V.): Then one of the twelve, called Judas Iscariot, went unto the chief priests,
- (SNT): Then one of the twelve, named Judas Iscariot, went to the chief priests,
- (NNT): Then one of the twelve, called Judas Iscariot, went to the chief priests,
- (JMT): Then one of the twelve called Judas Iscariot went and said to the high priests,
- (WNT): At that time one of the Twelve, the one called Judas Iscariot, went to the High Priests and said,
- (Comp): See Compiler's Notes on Judas Iscariot, John 6:71.

Matthew 26:15

- (A.V.): And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
- (SNT): and said to them: What will ye give me, if I will deliver him to you? And they promised him thirty pieces of silver.
- (NNT): and said, What will ye give me, and I will deliver him up to you? And they paid him

thirty pieces of silver. (Notes: "*thirty pieces, etc.*," Probably *shekels*; worth about fifty cents each.)

(JMT): "What will you give me for betraying him to you?" And *they weighed out* for him *thirty silver pieces*.

(WNT): "What are you willing to give me if I betray him to you?" So they weighed out to him thirty shekels,

(Comp): "Thirty pieces of silver" (equal to about \$21.60) was the usual price paid for a *slave*. This fact was the additional thrust which the priests intended to make in stipulating this price. They also fulfilled the Scriptures—perhaps knowingly: "And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver." (Zechariah 11:12.)

Matthew 26:16

(A.V.): And from that time he sought opportunity to betray him.

(SNT): And from that time he sought opportunity to betray him.

(NNT): And from that time he sought an opportunity to deliver him up.

(JMT): From that moment he sought a good opportunity to betray him.

(WNT): and from that moment he was on the look out for an opportunity to betray Him.

(Comp): Lange writes of Judas: "He was now the wretched and vacillating watcher of events,

making his last act dependent on casual opportunity."

Matthew 26:17

- (A.V.): Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
- (SNT): And on the first day of unleavened bread, the disciples came to Jesus, and said to him: Where wilt thou that we prepare for thee to eat the passover?
- (NNT): And on the first of the days of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?
- (JMT): On the first day of unleavened bread the disciples of Jesus came up and said to him, "Where do you want us to prepare for you to eat the passover?"
- (WNT): On the first day of the Unleavened Bread the disciples came to Jesus with the question, "Where shall we make preparations for you to eat the Passover?"
- (Comp): We quote from Cook: "Legally the first day of unleavened bread was the fifteenth day of Nisan or Abib, commencing on the evening of the fourteenth day, after the paschal lamb was eaten; and the feast of unleavened bread lasted seven days, till the evening of the twenty-first day of the month."

Matthew 26:18

- (A.V.): And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
- (SNT): And he said to them: Go ye into the city, to such a man, and say to him: Our Rabbi saith, My time approaches: with thee will I keep the passover with my disciples.
- (NNT): And he said, Go into the city to such a man, and say to him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.
- (JMT): He said, "Go into the city to so-and-so; tell him that the Teacher says, 'My time is near, I will celebrate the passover at your house with my disciples,' "
- (WNT): "Go into the city," He replied, "to a certain man, and tell him, 'The Teacher says, My time is close at hand. It is at your house that I shall keep the Passover with my disciples.' "
- (Comp): As Vincent says: "The indefiniteness is the Evangelist's, not our Lord's. He, doubtless, described the person and where to find him."

Matthew 26:19

- (A.V.): And the disciples did as Jesus had appointed them; and they made ready the passover.
- (SNT): And his discip̄les did as Jesus directed them, and made ready the passover.
- (NNT): And the disciples did as Jesus directed them, and made ready the passover.

- (JMT): So the disciples did as Jesus had told them and prepared the passover.
- (WNT): The disciples did as Jesus directed them, and got the Passover ready.
- (Comp): Samuel emphasizes the substance of obedience: "And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams." (I Samuel 15:22.)

Matthew 26:20

- (A.V.): Now when the even was come, he sat down with the twelve.
- (SNT): And when it was evening, he reclined with his twelve disciples.
- (NNT): And when evening came, he took his place at table with the twelve disciples.
- (JMT): When evening came he lay at table with the disciples,
- (WNT): When evening came, He was at table with the twelve disciples, (*Notes: "Was at table;" Literally 'reclined' (on the couches). "Disciples;" V. L. omits this word.*)
- (Comp): In Deuteronomy we read: "Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night." (16:1.)
- Vincent writes: "HE SAT DOWN. But this rendering misses the force of the imperfect tense, which denotes something in prog-

ress. The Evangelist says *he was sitting* or reclining, introducing us to something which has been going on for some time."

Matthew 26:21

- (A.V.): And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
- (SNT): And as they were eating, he said: Verily I say to you, That one of you will betray me.
- (NNT): And as they were eating, he said, Truly do I say to you, that one of you will betray me.
- (JMT): and as they were eating he said, "One of you is going to betray me."
- (WNT): and the meal was proceeding, when Jesus said, "In solemn truth I tell you that one of you will betray me."
- (Comp): This fulfilled David's pathetic words: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me." (Psalms 41:9.)

Matthew 26:22

- (A.V.): And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?
- (SNT): And it troubled them much. And they began each one of them to say to him; My Lord, is it I?
- (NNT): And they were exceedingly sorrowful, and began every one to say to him, Is it I, Lord?
- (JMT): They were greatly distressed at this, and each of them said to him, "Lord, surely it is not me."

(WNT): Intensely grieved they began one after another to ask Him, "Can it be I, Master?"

(Comp): *Surely I am not the one* better expresses the form of the negative.

Matthew 26:23

(A.V.): And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

(SNT): And he answered and said: One that dippeth his hand with me in the dish, he will betray me.

(NNT): And he answering said, He that hath dipped his hand with me in the dish, he will betray me.

(JMT): He answered, "One who has dipped his hand into the same dish as myself is going to betray me.

(WNT): "The one who has dipped his fingers in the bowl with me," He answered, "is the man who will betray me.

(Comp): We quote from Vincent: "THE DISH. Wycliffe, *platter*. A dish containing a broth made with nuts, raisins, dates, figs, etc., into which pieces of bread were dipped."

Matthew 26:24

(A.V.): The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

(SNT): And the Son of man goeth, as it is written of him: but woe to that man, by whom the Son of man is betrayed. It would have been better for that man, if he had not been born.

- (NNT): The Son of man indeed goeth away, as it hath been written concerning him; but woe to that man by whom the Son of man is betrayed! Well were it for that man if he had not been born.
- (JMT): The Son of man goes the road that the scripture has described for him, but woe to the man by whom the Son of man is betrayed! Better that man had never been born!"
- (WNT): The Son of Man is indeed going as is written concerning Him; but alas for that man by whom the Son of Man is betrayed! It had been a happy thing for that man if he had never been born." (*Notes: "Never;" Literally 'not,' a Hebraism, the Hebrew language having no distinct word signifying 'never.'*)
- (Comp): It would be impractical to quote in full all such passages. We shall simply refer to them: Genesis 3:15. Psalms 22:1-21. Psalms 69:1-21. Isaiah 50:5, 6. Isaiah 52:14. Isaiah 53:1-12. Daniel 9:24, 26. Zechariah 13:7.

Matthew 26:25

- (A.V.): Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.
- (SNT): Judas the betrayer answered and said: Rabbi, is it I? Jesus said to him: Thou hast said.
- (NNT): Then Judas, his betrayer, answering said, Is it I, Rabbi? He saith to him, It is.
- (JMT): Then Judas his betrayer said, "Surely it is not me, rabbi?" He said to him, "Is it not?"

(WNT): Then Judas, the disciple who was betraying Him, asked, "Can it be I, Rabbi?" "It is you," He replied. (*Notes: "It is you;" Literally (it is as) 'you have said.'*)

(Comp): More than once has our Master forced error to betray itself before its final destruction.

Matthew 26:26

(A.V.): And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

(SNT): And as they were eating, Jesus took bread, and blessed, and brake; and gave to his disciples, and said: Take, eat; this is my body.

(NNT): And, as they were eating, Jesus took a loaf, and having blessed, broke it, and gave it to the disciples, and said, Take, eat; this is my body.

(JMT): As they were eating he took a loaf and after the blessing he broke it; then he gave it to the disciples saying, "Take and eat this, it means my body."

(WNT): During the meal Jesus took a Passover biscuit, blessed it and broke it. He then gave it to the disciples, saying, "Take this and eat it: it is my body." (*Notes: "A Passover biscuit;" The same word as is elsewhere rendered 'a loaf.' But we know that this was unleavened. "Is my body;" Or 'signifies,' 'represents,' 'symbolizes my body.' In many places both in the Old Testament and the New Testament the verb 'is' or 'are,' expressed or (as here) understood, may be thus rendered. A few examples are—in the Old Testament, Gen. xli. 26; Josh. iv. 6 (where the literal rendering is, "What (are) these stones to you?"); Isa. v. 7, and numerous instances in*

Zech. iv., v., vi.; and in the New Testament, Matt. xiii. 19, 20, 22, 23, Acts x. 17 (literally, "what the vision might be"); Rev. xvii. 18; xix. 10.)

(Comp): Bruce writes: "By the holy supper we are to understand the same thing as by the paschal supper, bread and wine being received in the one instead of the lamb and herbs of the other. In instituting the supper, the Lord called the bread his body and the wine his blood. But what are the body and blood of the Saviour? They cannot be material; and if they were, they could not be received by the soul, nor could they, if their reception were possible, support its spiritual life."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 26:26.

Matthew 26:27

(A.V.): And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

(SNT): And he took the cup, and offered thanks; and gave [it] to them, saying: Take, drink of this all of you.

(NNT): And he took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

(JMT): He also took a cup and after thanking God he gave it to them saying, "Drink of it, all of you;

(WNT): And He took the cup and gave thanks, and gave it to them saying, "Drink from it, all of you;

(Comp): Ellicott writes: "HE TOOK THE CUP,

AND GAVE THANKS.—The better manuscripts omit the article; thus making it, '*a cup.*' In the later ritual of the Passover, the cup of wine (or rather, of wine mingled with water) was passed round three times in the course of the supper. One such cup had been passed round early in the evening; now another becomes, under a solemn consecration, the symbol of a diviner truth than had yet been revealed to the listening and wondering disciples."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 26:27.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 26:27.

Matthew 26:28

- (A.V.): For this is my blood of the new testament, which is shed for many for the remission of sins.
- (SNT): This is my blood of the new testament, which, in behalf of many, is shed for the remission of sins.
- (NNT): for this is my blood of the covenant, which is shed for many for remission of sins.
- (JMT): this means my blood, the new *covenant-blood*, shed for many, to win the remission of their sins.
- (WNT): for this is my blood which is to be poured out for many for the remission of sins—the blood

which ratifies the Covenant. (Notes: "*The Covenant*;" V. L. '*the New Covenant*,' as in Luke xxii. 20.)

- (Comp): Vincent writes of the Greek noun translated *testament*: "From Greek root, *to distribute; dispose of*. Hence of the disposition of one's property. On the idea of disposing or arranging is based that of *settlement or agreement*, and thence of *a covenant*. The Hebrew word of which this is a translation is primarily *covenant*, from a verb meaning *to cut*. Hence the phrase, *to make a covenant*, in connection with dividing the victims slain in ratification of covenants."

Matthew 26:29

- (A.V.): But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
- (SNT): But I say to you, that I will henceforth not drink of this product of the vine, until the day in which I shall drink it with you new in the kingdom of God.
- (NNT): And I say to you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father.
- (JMT): I tell you, after this I will never drink this produce of the vine till the day I drink it new with you in the Realm of my Father."
- (WNT): I tell you that I will never again take the produce of the vine till that day when I shall drink the new wine with you in my Father's King-

dom." (Notes: "The new wine;" Not the same word as in speaking of the new (that is, newly made) wine which will burst old wineskins (ix. 17'). In that use the 'new' (Greek *neos*) indicates a condition opposed to the future maturity: here (Greek *kainos*) the contrast is with the past. The wine drunk in God's Kingdom will be of a different character from all wine they have hitherto known, and infinitely superior.)

- (Comp): David spoke also of this spiritual feast: "And wine *that* maketh glad the heart of man, and oil to make *his* face to shine, and bread *which* strengtheneth man's heart." (Psalms 104:15.)

Matthew 26:30

- (A.V.): And when they had sung an hymn, they went out into the mount of Olives.
- (SNT): And they sang praises, and went forth to the mount of Olives.
- (NNT): And having sung a hymn, they went out to the Mount of Olives.
- (JMT): After the hymn of praise they went out to the Hill of Olives.
- (WNT): So they sang the hymn and went out to the Mount of Olives. (Notes: "The hymn;" i. e., the customary Psalms. Or 'a hymn'.)
- (Comp): We quote from Vincent on this text: "SUNG A HYMN. Very probably the second part of the Jewish *Hallel* or *Hallelujah*, embracing Psalms cxv., cxvi., cxvii., cxviii.
- "THEY WENT OUT. In the original institution of the Passover it was enjoined that no one should go out of his house until morning. Evidently this had ceased to be regarded as obligatory."

Matthew 26:31

- (A.V.): Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written. I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
- (SNT): Then said Jesus to them: Ye will all be offended in me this night; for it is written, I will smite the shepherd, and the sheep of his flock will be dispersed. (*Notes: "offended," or as the Syriac gives, 'stumbled.'*)
- (NNT): Then Jesus saith to them, This night will all of you fall away from me; for it is written, "I will smite the shepherd, and the sheep of the flock will be scattered."
- (JMT): Then Jesus said to them, "You will all be disconcerted over me to-night, for it is written, *I will strike at the shepherd and the sheep of the flock will be scattered.*
- (WNT): Then said Jesus, "This night all of you will stumble and fail in your fidelity to me; for it is written, 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK WILL BE SCATTERED IN ALL DIRECTIONS'.
- (Comp): Jesus refers to the words of Zechariah: "Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." (13:7.)

Matthew 26:32

- (A.V.): But after I am risen again, I will go before you into Galilee.

(SNT): But after I am arisen, I will go before you into Galilee.

(NNT): But after I have risen, I will go before you into Galilee.

(JMT): But after my rising I will precede you to Galilee."

(WNT): But after I have risen to life again I will go before you into Galilee.

(Comp): He speaks of his efforts as a shepherd *going before* us in demonstration.

Matthew 26:33

(A.V.): Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended.

(SNT): Cephas replied, and said to him: Though all men should be offended in thee, I will never be offended in thee. (*Notes: "Cephas," or as the Syriac gives, Greek 'Peter.'*)

(NNT): Peter answering said to him, Though all should fall away from thee, yet will I never fall away.

(JMT): Peter answered, "Supposing they are all disconcerted over you, I will not be disconcerted."

(WNT): "All may stumble and fail," said Peter, "but I never will."

(Comp): Peter quite expresses the mood of David's words: "And in my prosperity I said, I shall never be moved." (Psalms 30:6.)

Matthew 26:34

- (A.V.): Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
- (SNT): Jesus said to him: Verily I say to thee, That this night, before the cock crow, thou wilt thrice deny me.
- (NNT): Jesus said to him, Truly do I say to thee, that this night, before a cock crows, Thou wilt thrice deny me.
- (JMT): Jesus said to him, "I tell you truly, you will disown me three times this very night, before the cock crows."
- (WNT): "In solemn truth I tell you," replied Jesus, "that this very night, before the cock crows, you will three times disown me." (*Notes: "Before the cock crows;" i. e., 'before daybreak'.—Ed.*)
- (Comp): De Wette translates the last clause thus: "Thou shalt deny knowing me!"

Matthew 26:35

- (A.V.): Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
- (SNT): Cephas said to him: If I were to die with thee, I would not deny thee: and so also said all the disciples.
- (NNT): Peter saith to him, Even if I must die with thee, I will not deny thee. And so said all the disciples.
- (JMT): Peter said to him, "Even though I have to die

with you, I will never disown you." And all the disciples said the same thing.

(WNT): "Even if I must die with you," declared Peter, "I will never disown you." In like manner protested all the disciples.

(Comp): William Bruce writes: "Their love for Jesus was sincere, but it was feeble, because it was as yet more human than spiritual. They confided in their own strength, and the result convinced them of their own weakness."

Matthew 26:36

(A.V.): Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

(SNT): Then came Jesus with them to a place called Gethsemane: and he said to his disciples, Sit ye here, while I go and pray.

(NNT): Then Jesus cometh with them to a place called Gethsemane, and saith to the disciples, Sit here, while I go yonder and pray.

(JMT): Then Jesus came with them to a place called Gethsemane, and he told the disciples, "Sit here till I go over there and pray."

(WNT): Then Jesus came with them to a place called Gethsemane. And He said to the disciples, "Sit down here, whilst I go yonder and there pray."

(Comp): Gethsemane means literally *oil-press*, and as William Bruce says: "The olivepress only differs in its signification from the winepress in its being expressive of still deeper tempta-

tion. For while the vine, in relation to the Lord, signifies his divine truth, the olive signifies his divine love. Those, therefore, who are trodden in the olivepress are the powers of darkness who are more directly opposed to the Divine love, and who cause temptations of the most direful kind. Such was the character of the temptation which the Lord endured in Gethsemane."

Matthew 26:37

- (A.V.): And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
- (SNT): And he took Cephas and the two sons of Zebedee, and began to be dejected and sorrowful.
- (NNT): And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and full of anguish.
- (JMT): But he took Peter and the two sons of Zebedaeus along with him; and when he began to feel distressed and agitated,
- (WNT): And He took with Him Peter and the two sons of Zabdi. Then He began to be full of anguish and distress,
- (Comp): Isaiah had foretold the nature of the specific form of mesmerism with which Jesus was to wrestle: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our

sorrows: yet we did esteem him stricken, smitten of God, and afflicted." (53:3, 4.)

Matthew 26:38

- (A.V.): Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
- (SNT): And he said to them: There is anguish in my soul, even unto death. Wait for me here; and watch with me.
- (NNT): Then he saith to them, My soul is exceedingly sorrowful, even to death; remain here, and watch with me.
- (JMT): he said to them, "*My heart is sad*, sad even to death; stay here and watch with me."
- (WNT): and He said to them, "My soul is crushed with anguish to the very point of death; wait here, and keep awake with me."
- (Comp): What an insight this text gives us into Jesus' futile effort to secure the help of his disciples. He not only tells them what to handle but also tells them the terrific and excruciating character of the mesmerism. There is scarcely a temptation known to man that equals the sense of sorrow which so frequently precedes the experience of death if that death is resulting from malpractice. The tendency under such circumstances is to engulf man's ability to do his own work—he seems so utterly tied mentally. Students the world over have experienced this condition in a much lesser degree of course than that which prompted our Master to

turn to his students for help during that terrible hour.

Matthew 26:39

- (A.V.): And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.
- (SNT): And retiring a little, he fell on his face, and prayed, and said: My Father, if it can be so, let this cup pass from me. Yet not as I choose, but as thou.
- (NNT): And he came a little nearer, and fell on his face, praying and saying, Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as Thou wilt. (*Notes: "came a little nearer;" In some manuscripts, 'went a little farther, etc.'*)
- (JMT): Then he went forward a little and fell on his face praying, "My father, if it is possible, let this cup pass me. Yet, not what I will but what thou wilt."
- (WNT): Going forward a short distance He fell on His face and prayed. "My Father," He said, "if it is possible, let this cup pass away from me; nevertheless, not as I will, but as Thou wilt." (*Notes: "Cup;" i. e., 'cup of suffering.'*)
- (Comp): William Bruce writes: "We have already spoken of the Lord's deep temptation in Gethsemane; we will here direct our attention to some of the particulars respecting it. He 'fell on his face.' Prostration is the posture expressive of the deepest humiliation; and humil-

iation is a sense of our own nothingness in the presence of the All-perfect One. It is deep humiliation that empties man of himself, that he may be filled with all the fulness of God."

Matthew 26:40

- (A.V.): And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
- (SNT): And he came to his disciples, and found them asleep: and he said to Cephas: So! could ye not watch with me one hour?
- (NNT): And he cometh to the disciples, and findeth them sleeping, and saith to Peter, Is it so that ye could not watch with me one hour?
- (JMT): Then he went to the disciples and found them asleep; and he said to Peter, "So the three of you could not watch with me for a single hour?
- (WNT): Then He came to the disciples and found them asleep, and He said to Peter, "Alas, none of you could keep awake with me for even a single hour!
- (Comp): Vincent writes: "WHAT! It is hardly possible to convey the exact force of the Greek, *thus* or *so*. The idea is, 'are ye *thus* unable, or *so utterly* unable to watch?' "

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 26:40.

Matthew 26:41

- (A.V.): Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.
- (SNT): Wake ye, and pray, lest ye fall into temptation. The mind is prepared, but the body is infirm.
- (NNT): Watch, and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.
- (JMT): Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager but the flesh is weak."
- (WNT): Keep awake, and pray that you may not enter into temptation: the spirit is right willing, but the body is frail."(*Notes: "The spirit...the body," Or 'my spirit...my body.'* In that case the words are a pathetic appeal on the part of Jesus for human sympathy and companionship.—Ed. "Right willing," Or 'eager.' 'Willing' alone is an inadequate rendering. "Body," Or 'human nature.' Literally 'flesh.')
- (Comp): Ellicott writes: "THE SPIRIT INDEED IS WILLING.—Better, *ready*, or *eager*. There is a tenderness in the warning which is very noticeable. The Master recognizes the element of good, their readiness to go with Him to prison or to death, in their higher nature. But the spirit and the flesh were contrary the one to the other; and therefore they could not do the things that they would, without a higher strength than their own."
- See Concordance to Miscellaneous Writings and Works Other than Science and Health,

Mary Baker Eddy, Appendix B, page 1101,
Matthew 26:41.

Matthew 26:42

- (A.V.): He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
- (SNT): Again he went away the second time, and prayed, and said: My Father, if it cannot be that this cup pass, except I drink it, thy will be done.
- (NNT): Again he went away a second time and prayed, saying, My Father, if this [cup] cannot pass away from me, but I must drink it, thy will be done!
- (JMT): Again he went away for the second time and prayed, "My Father, if this cup cannot pass unless I drink it, thy will be done."
- (WNT): Again a second time He went away and prayed, saying, "My Father, if it is impossible for this cup to pass without my drinking it, Thy will be done."
- (Comp): We give Morrison's comment: "MY FATHER, IF THIS CANNOT PASS FROM ME UNLESS I DRINK IT, THY WILL BE DONE: In the best reading of the text the word *cup* is left unexpressed after the pronoun *this*. Instead of *cannot*, our translators read *may not*, which, though originally equivalent to *can not* (see the Anglo-Saxon *maege*, and compare the English words *might* and *main*), seemed to them, we presume, a milder

form of expression. So too Wycliffe, and the Bishop's Bible, and the Rheims. It is *cannot*, however, in the original. For, while in an obvious and most important respect, the cup *could* have been made to pass from the Saviour (see Mark xiv. 36), there was another and equally important respect in which it *could not*."

Matthew 26:43

- (A.V.): And he came and found them asleep again: for their eyes were heavy.
- (SNT): And he came again and found them sleeping, for their eyes were heavy.
- (NNT): And coming again he found them sleeping; for their eyes were heavy.
- (JMT): And when he returned he found them asleep again, for their eyes were heavy.
- (WNT): He came and again found them asleep, for they were very tired. (*Notes: "They were very tired;" Literally 'their eyes were heavy.'*)
- (Comp): This text gives a graphic picture of the pressure of mesmerism under which they faded out of the struggle.

Matthew 26:44

- (A.V.): And he left them, and went away again, and prayed the third time, saying the same words.
- (SNT): And he left them, and went again and prayed the third time, and used the same language. (*Notes: "used," or as the Syriac gives, 'spoke.'*)
- (NNT): And leaving them, he went away again, and

prayed the third time, saying again the same words.

(JMT): So he left them and went back for the third time, praying in the same words as before.

(WNT): So He left them, and went away once more and prayed a third time, again using the same words.

(Comp): Lange writes: "THE THIRD TIME.—Apart from the textual uncertainty, this presents no difficulty. It is in harmony with life, and especially spiritual life, that intense and decisive conflicts develop themselves in a succession of acts, with intermissions of pause. The rhythm here assumes a threefold rise and fall, according to the nature of the spirit and of spiritual conflict, as in the conflict of the Apostle Paul, 2 Corinthians xii. 8. Luke does not record this threefold repetition literally; but he describes it in the growing intensity of the struggle, the bloody sweat, and the word of the strengthening angel."

Matthew 26:45

(A.V.): Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

(SNT): Then he came to his disciples, and said to them: Sleep on now, and take rest. Behold, the hour is come: and the Son of man is betrayed into the hands of sinners.

(NNT): Then he cometh to the disciples, and saith to them, Sleep on, and take your rest! Lo! the

hour is at hand, and the Son of man is delivered up into the hands of sinners.

(JMT): Then he went to the disciples and said to them, "Still asleep? still resting? The hour is near, the Son of man is betrayed into the hands of sinners.

(WNT): Then He came to the disciples and said, "Sleep on and rest. See, the moment is close at hand when the Son of Man is to be betrayed into the hands of sinful men.

(Comp): We quote from Cook: "*Sleep on now.* Rather 'SLEEP HENCEFORTH.' The meaning of this disputed passage may perhaps be explained, and the apparent discrepancy with verse 46 removed, by giving the above meaning and referring back to the touching complaint of the Divine speaker, verse 40. We may then paraphrase as follows: 'Henceforth ye may sleep: there is no more occasion that ye should watch with me; the hour of agony is past, and that of betrayal is come.' The words 'sleep,' etc., do not refer to a continuation of the present sleep of the disciples, but to the fact that their watchfulness with Him was no longer required."

Matthew 26:46

(A.V.): Rise, let us be going: behold, he is at hand that doth betray me.

(SNT): Arise, let us go. Behold, he that betrayeth me hath come.

(NNT): Rise, let us be going; lo! he is at hand that delivereth me up.

(JMT): Come, get up and let us go. Here is my betrayer close at hand!"

(WNT): Rouse yourselves. Let us be going. My betrayer is close at hand."

(Comp): William Bruce writes: "The Lord now says to his disciples, *Rise, let us be going*. Their sleep represented an external and obscure state; so now he bids them rise, which always expresses spiritual elevation—rising out of sin and darkness. The present is like the exhortation of the apostle: 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life.' Rising signifies especially elevation of the affections of the heart; not elevation of feeling, but elevation from a lower into a higher state of goodness. Hence the Lord further says, 'Let us be going;' for to go is spiritually to live, and, in this instance, to live a life of goodness—to act from that state of the love of goodness into which the disciples had risen."

Matthew 26:47

(A.V.): And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

(SNT): And while he was yet speaking, lo, Judas the betrayer, one of the twelve, arrived; and a great multitude with him, with swords and clubs, from the presence of the chief priests and elders of the people.

(NNT): And while he was yet speaking, lo! Judas, one

of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people.

(JMT): While he was still speaking, up came Judas, one of the twelve, accompanied by a large mob with swords and clubs who had come from the high priests and the elders of the people.

(WNT): He had scarcely finished speaking when Judas came—one of the Twelve—accompanied by a great crowd of men armed with swords and bludgeons, sent by the High Priests and Elders of the People.

(Comp): Vincent writes of the *multitude*: “The Sanhedrin had neither soldiery nor a regularly-armed band at command. In John xviii. 3, Judas receives a *cohort* of soldiers and officers from the chief priests and Pharisees. Part of the band would consist of this regularly-armed cohort, and the rest of a crowd armed with cudgels, and embracing some of the servants of conspicuous men in the Sanhedrin.”

Matthew 26:48

(A.V.): Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

(SNT): And Judas the betrayer had given them a sign, saying: He it is, whom I shall kiss: him seize ye.

(NNT): And his betrayer had given them a sign, saying, Whomever I shall kiss, he is the man; seize him.

- (JMT): Now his betrayer had given them a signal; he said, "Whoever I kiss, that is the man."
- (WNT): Now the betrayer had agreed upon a sign with them, to direct them. He had said, "The one whom I kiss is the man: lay hold of him."
- (Comp): Lange says that: "The kiss was among the ancients a sign of affectionate and cordial intimacy, and particularly a token of fidelity." He also says: "HOLD HIM FAST, SEIZE HIM.—Possibly there was a touch of irony in the language of the archtraitor, who expected that Jesus might in a magical manner elude them after all. For the darkened mind of Judas had now come to regard Him as a magician."

Matthew 26:49

- (A.V.): And forthwith he came to Jesus, and said, Hail, master; and kissed him.
- (SNT): And forthwith he approached Jesus, and said: Hail, Rabbi; and kissed him.
- (NNT): And immediately going up to Jesus, he said, Hail, Rabbi! and kissed him.
- (JMT): So he went up at once to Jesus; "Hail, rabbi!" he said, and kissed him.
- (WNT): So he went straight to Jesus and said, "Peace to you, Rabbi!" and he kissed Him eagerly. *(Notes: "Peace to you;" Literally 'Rejoice.' The same verb is used also as a form of greeting in a letter (as in Acts xv. 23; James i. 1), and in bidding farewell (2 John 10, 11). It seems probable that Judas would use in his native Aramaic some such expression as is in constant use in Arabia and Syria at the present day,*

'Peace to you,' an approach to which we find in the Old Testament, and which we find literally rendered into Greek in Luke x. 5; xxiv. 36; I Pet. v. 14. Our modern Western equivalent would be simply 'Good evening.' "Eagerly;" Or 'effusively,' that is, with a great pretense of affection.)

(Comp): Farrar, in his *Text Explained*, writes: "And straightway he came to Jesus, and said, Hail, Rabbi! and kissed him."

'Again Judas addresses Jesus with the cold and formal title "Rabbi," and not only "kissed Him" but, with overacted and probably alarmed hypocrisy, "kissed Him much." '

Matthew 26:50

(A.V.): And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

(SNT): And Jesus said to him: My friend, is it for this thou hast come? Then they came up, and laid their hands on Jesus, and took him.

(NNT): And Jesus said to him, Friend, for what hast thou come! Then they came and laid hands on Jesus, and seized him.

(JMT): Jesus said, "My man, do your errand." Then they laid hands on Jesus and seized him.

(WNT): "Friend," said Jesus, "carry out your intention." Then they came and laid their hands on Jesus and seized Him firmly. (*Notes: "Carry out your intention;" Literally (do that) 'for which you are present' or 'have come.'*)

(Comp): We quote from Farrar: "*Friend, do that for which thou art come.*" Here, again, Jesus does

not desecrate the title "Friend," but called Judas "Comrade." The sentence of our Lord is, in the original, broken and agitated, "that for which thou art here. ." In other words, "What thou art doing, do quickly." "There is no need of this exaggerated kissing. It is an idle sham and waste of time. I know thy evil purpose. Carry it out." '

Matthew 26:51

- (A.V.): And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.
- (SNT): And lo, one of them with Jesus stretched out his hand, and drew a sword, and smote a servant of the high priest, and cut off his ear.
- (NNT): And, lo! one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high-priest, and cut off his ear.
- (JMT): One of his companions put out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear.
- (WNT): But one of those with Jesus drew his sword and struck the High Priest's servant, cutting off his ear. (*Notes: "Servant;" Or 'slave.'*)
- (Comp): Bruce writes: "Here Peter practically showed his offence at the cross of Christ. His sword was employed to defeat the permitted means of his Master's glorification. And the sword of truth used falsely is turned into what is false. Peter did not indeed intend evil, but

he acted from intemperate zeal undirected by knowledge; and such zeal, however well-intentioned, is often evil in its results. Such was Peter's."

Matthew 26:52

- (A.V.): Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.
- (SNT): Then Jesus said to him: Return the sword to its place; for all they that take swords, shall die by swords.
- (NNT): Then Jesus saith to him, Put back thy sword into its place; for all they that take the sword will perish by the sword.
- (JMT): Then Jesus said to him, "Put your sword back into its place; all who draw the sword shall die by the sword.
- (WNT): "Put back your sword again," said Jesus, "for all who draw the sword shall perish by the sword. (*Notes: "Draw the sword;" Literally 'take sword.'*)
- (Comp): The last clause of this verse reminds one of that passage in Genesis: "Whoso sheddeth man's blood, by man shall his blood be shed:" (9:6.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 26:52.

Matthew 26:53

- (A.V.): Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

(SNT): Supposest thou that I cannot ask of my Father, and he now assign me more than twelve legions of angels?

(NNT): Dost thou think that I cannot pray to my Father, and he will now give me more than twelve legions of angels?

(JMT): What! do you think I cannot appeal to my Father to furnish me at this moment with over twelve legions of angels?

(WNT): Or do you suppose I cannot entreat my Father and He would instantly send to my help more than twelve legions of angels? (*Notes: "Send;" Literally 'cause to be present,' or 'to stand by.'*)

(Comp): We quote Ellicott: "THINKEST THOU THAT I CANNOT NOW PRAY..?—There is a strange and suggestive blending of the possible and the impossible in these words. Could He have brought Himself to utter that prayer, it would have been answered. But He could not so pray unless He knew it to be in harmony with His Father's will, and He had been taught, in that hour of agony, that it was not in harmony, and therefore He would not utter it.

"PRESENTLY.—The modern English reader needs to be reminded once more that the word means *immediately*, without a moment's delay.

"TWELVE LEGIONS.—The number is probably suggested by that of the Apostles. Not twelve weak men, one a traitor and the

others timorous, but twelve legions of the armies of the Lord of Hosts."

Matthew 26:54

- (A.V.): But how then shall the scriptures be fulfilled, that thus it must be?
- (SNT): But how then would the scriptures be fulfilled, that thus it must be?
- (NNT): But how then shall the scriptures be fulfilled, that thus it must be?
- (JMT): Only, how could the scriptures be fulfilled then—the scriptures that say this must be so?"
- (WNT): In that case how are the Scriptures to be fulfilled which declare that thus it must be?"
- (Comp): To give all the references to which Jesus alludes would result practically in reprinting whole chapters. This obviously could not be done. Many of these will be found in the Compiler's Note following verse 24.

Matthew 26:55

- (A.V.): In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.
- (SNT): At that time Jesus said to the multitude: Have ye come out, as against a cut-throat, with swords and clubs, to take me? I daily sat with you, and taught in the temple, and ye did not apprehend me.
- (NNT): In that hour Jesus said to the multitudes, Ye

have come out as against a robber, with swords and clubs to take me; I sat daily teaching in the temple, and ye did not lay hands on me.

- (JMT): At that hour Jesus said to the crowds, "Have ye sallied out to arrest me like a robber, with swords and clubs? Day after day I sat in the temple teaching, and you never seized me.
- (WNT): Then said Jesus to the crowds, "Have you come out as if to fight with a robber, with swords and bludgeons to apprehend me? Day after day I have been sitting teaching in the Temple, and you did not arrest me.
- (Comp): The Greek word translated *thief* should read *robber*, for as Vincent says: "It is more than a petty stealer; rather one with associates, who would require an armed band to apprehend him. Hence the propriety of the reference to swords and staves."

Matthew 26:56

- (A.V.): But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.
- (SNT): And this occurred, that the writings of the prophets might be fulfilled. Then the disciples all forsook him and fled.
- (NNT): But all this hath been done, that the Scriptures of the prophets may be fulfilled. Then all the disciples forsook him, and fled.
- (JMT): However, this has all happened for the fulfillment of the prophetic scriptures!" Then all the disciples left him and fled;

(WNT): But all this has taken place in order that the writings of the Prophets may be fulfilled." At this point the disciples all left Him and fled. (*Notes: "But...fulfilled;" Possibly these words are not those of Jesus but of the Evangelist, in which case we should render 'took place' rather than 'has taken place,' notwithstanding its being the perfect tense in the Greek.*)

(Comp): One recalls this passage: "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23:19.)

Matthew 26:57

(A.V.): And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

(SNT): And they who apprehended Jesus carried him to Caiaphas the high priest, where the Scribes and Elders were assembled.

(NNT): And they who seized Jesus led him away to Caiaphas the high-priest, where the scribes and the elders were assembled.

(JMT): but those who had seized Jesus took him away to the house of Caiaphas the high priest, where the scribes and elders had gathered.

(WNT): But the officers who had laid hold of Jesus led Him away to Caiaphas the High Priest, at whose house the Scribes and Elders had assembled.

(Comp): Lange writes: "In accordance with our former remarks, we conclude that this was a prelimi-

nary meeting of the Sanhedrin, quite distinct from the regular and formal meeting which took place early on the following morning."

Matthew 26:58

- (A.V.): But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.
- (SNT): And Simon Cephas followed after him at a distance, unto the high priest's hall, and entered, and sat with the servants within, that he might see the issue. (*Notes: "Cephas," or as the Syriac gives, Greek 'Peter.'*)
- (NNT): But Peter followed him at a distance, as far as to the court of the high-priest's palace, and went in, and sat with the officers to see the end.
- (JMT): Peter followed him at a distance as far as the courtyard of the high priest, and when he got inside he sat down beside the attendants to see the end.
- (WNT): And Peter kept following Him at a distance, till he came even to the court of the High Priest's palace, where he entered and sat down among the officers to see the issue. (*Notes: "Officers;" i. e., 'police officers' or 'constables,' with whom some of the slaves of the High Priest are associated in John's narrative.*)
- (Comp): Was it not Solomon who wrote: "He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed." (Proverbs 13:20.)

Matthew 26:59

- (A.V.): Now the chief priests, and elders, and all the

council, sought false witness against Jesus, to put him to death;

(SNT): And the chief priests and the Elders and the whole assembly sought for witnesses against Jesus, that they might put him to death;

(NNT): And the chief priests and the whole council sought false witness against Jesus, to put him to death;

(JMT): Now the high priests and the whole of the Sanhedrin tried to secure false witness against Jesus, in order to have him put to death;

(WNT): Meanwhile the High Priests and the whole Sanhedrin were seeking false testimony against Jesus in order to put Him to death;

(Comp): David's words become prophetic: "Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." (Psalms 27:12.)

Matthew 26:60

(A.V.): But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

(SNT): and found them not. And many false witnesses came; and at last, two came forward,

(NNT): and they found none, though many false witnesses came forward. But at last came two,

(JMT): but they could find none, although a number of false witnesses came forward. However, two men came forward at last

(WNT): but they could find none, although many false witnesses came forward. At length there came two who testified,

(Comp): And so it was with Daniel: "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him." (6:4.)

Matthew 26:61

(A.V.): And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

(SNT): and said: This man said, I can destroy the temple of God, and in three days rebuild it.

(NNT): and said, This man affirmed, I am able to destroy the temple of God, and to build it within three days.

(JMT): and said, "This fellow declared, 'I can destroy the temple of God and build it in three days.' "

(WNT): "This man said, 'I am able to pull down the Sanctuary of God and three days afterwards to build a new one.' "

(Comp): William Bruce writes: "They accused him of saying, 'I am able to destroy the temple.' In this they accused him falsely, his words being, 'Destroy (*you*) this temple, and in three days *I* will raise it up.' Their testimony was a perversion of his words, and represented falsification of his divine truth. Falsification of

truth consists in putting a false construction on the declarations of the Word, so as to make them teach error instead of truth."

Matthew 26:62

- (A.V.): And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?
- (SNT): And the high priest rose up and said to him: Respondest thou nothing? What do these testify against thee?
- (NNT): and the high-priest arose, and said to him, Dost thou make no answer to what these men testify against thee?
- (JMT): So the high priest rose and said to him, "Have you no reply to make? What of this evidence against you?"
- (WNT): Then the High Priest stood up and asked Him, "Have you no answer to make? What is it these men are saying in evidence against you?"
- (Comp): Morrison writes: "The high priest had evidently lost, if he had ever possessed, the spirit of judicial calmness and impartiality. He had become excited and impatient."

Matthew 26:63

- (A.V.): But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.
- (SNT): And Jesus was silent. And the high priest answered, and said to him: I adjure thee by the

living God, that thou tell us whether thou art the Messiah, the Son of God.

(NNT): But Jesus was silent. And the high-priest answering said to him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

(JMT): Jesus said nothing. Then the high priest addressed him, "I adjure you by the living God, tell us if you are the Christ, the Son of God!"

(WNT): Jesus however remained silent. Again the High Priest addressed Him. "In the name of the ever-living God," he said, "I now put you on your oath. Tell us whether you are the Christ, the Son of God."

(Comp): Vincent writes: "I ADJURE THEE. I call upon thee to swear. The high-priest put Christ upon oath."

Matthew 26:64

(A.V.): Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

(SNT): Jesus saith to him: Thou hast said. And I say to you, That hereafter ye will see the Son of man sitting on the right hand of power, and coming on the clouds of heaven. (*Notes: "power," or as the Syriac gives, 'might.'*)

(NNT): Jesus saith to him, I am. Moreover I say to you, Henceforth ye will see the Son of man sitting on the right hand of Power, and coming on the clouds of heaven.

- (JMT): Jesus said to him, "Even so! But I tell you, in future you will all see *the Son of man seated at the right hand of the Power, and coming on the clouds of heaven.*"
- (WNT): "I am He," replied Jesus. "But I tell you that, later on, you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF OMNIPOTENCE, AND COMING ON THE CLOUDS OF THE SKY."
- (Comp): This text combines the sense of Psalms 110:1 and Daniel 7:13: "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalms 110:1.) "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." (Daniel 7:13.)

Matthew 26:65

- (A.V.): Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.
- (SNT): Then the high priest rent his clothes, and said: Behold, he hath blasphemed! Why therefore should we seek for witnesses? Behold, ye have now heard his blasphemy.
- (NNT): Then the high-priest rent his garments, saying, He hath spoken blasphemy; what further need have we of witnesses? See! ye have now heard the blasphemy.
- (JMT): Then the high priest tore his dress and cried, "He has blasphemed! What more evidence do

we want? Look, you have heard his blasphemy for yourselves!

(WNT): Then the High Priest tore his robes and exclaimed, "Impious language! What further need have we of witnesses! See, you have now heard the impiety.

(Comp): That Caiaphas was being completely handled during that hour is made still more evident in the clause *rent his clothes*, for the Scriptures expressly state: "And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;" (Leviticus 21:10.)

Matthew 26:66

(A.V.): What think ye? They answered and said, He is guilty of death.

(SNT): What is your pleasure? They answered and said: He is liable to death. (*Notes: "pleasure," or as the Syriac gives, 'opinion;' "liable," or as the Syriac gives, 'obnoxious.'*)

(NNT): What think ye? They answered and said, He should be punished with death.

(JMT): What is your view?" They replied, "He is doomed to death."

(WNT): What is your verdict?" "He deserves to die," they replied.

(Comp): The law concerning blasphemy under which they acted is recorded in Leviticus 24:16: "And he that blasphemeth the name of the

LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death."

Matthew 26:67

- (A.V.): Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,
- (SNT): Then they spit in his face, and buffeted him; and others smote him,
- (NNT): Then they spit in his face, and buffeted him; and some smote him with the palms of their hands,
- (JMT): Then they spat in his face and buffeted him, some of them cuffing him and crying,
- (WNT): Then they spat in His face, and struck Him—some with the fist, some with the open hand—while they taunted Him,
- (Comp): This text recalls the words of Isaiah: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." (50:6.)

Matthew 26:68

- (A.V.): Saying, Prophecy unto us, thou Christ, Who ^{is} he that smote thee?
- (SNT): and said to him: Prophecy to us, thou Messiah, who is it smote thee?
- (NNT): saying, Prophecy to us, O Messiah! who it was that struck thee.

(JMT): "Prophecy to us, you Christ! tell us who struck you!"

(WNT): saying, "Christ, prove yourself a Prophet by telling us who it was that struck you." (*Notes: "Prove yourself...struck you," Literally 'prophecy to us. Who is it that struck you?'*)

(Comp): Lange writes: "The scoffing was directed against His prophetic dignity, or, as they supposed, against the prophetic title which He claimed. According to Luke xxi. 64, they blindfolded and then struck Him on the face, asking Him to prophesy which of them had inflicted the indignity."

Matthew 26:69

(A.V.): Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

(SNT): And Cephas was sitting without in the hall, and a certain maid approached him, and said to him: Thou also wast with Jesus the Nazarean. (*Notes: "Cephas," or as the Syriac gives, Greek 'Peter.'*)

(NNT): Now Peter was sitting outside in the court. And a maid-servant came to him, saying, Thou also wast with Jesus the Galilaean.

(JMT): Now Peter was sitting outside in the courtyard. A maidservant came up and said to him, "You were with Jesus the Galilean too."

(WNT): Peter meanwhile was sitting outside in the court of the palace, when one of the maid-servants came over to him and said, "You too

were with Jesus the Galilaean." (Notes: "One of the maidservants;" Literally 'one maidservant'.)

- (Comp): Clarke brings out an interesting thought concerning Peter's mentality: "What a noble opportunity had Peter now to show his zeal for the insulted cause of truth, and his attachment to his Master. But, alas! he is shorn of his strength. *Constables* and *maid servants* are no company for an apostle, except when he is delivering to them the message of salvation."

Matthew 26:70

- (A.V.): But he denied before *them* all, saying, I know not what thou sayest.
- (SNT): But he denied [it] before them all, and said: I know not what thou sayest.
- (NNT): But he denied before them all, saying, I know not what thou sayest.
- (JMT): But he denied it before them all. "I do not know what you mean," he said.
- (WNT): He denied it before them all, saying, "I do not know what you mean."
- (Comp): We quote from Bruce: "Peter's confident perjury is a symbol of the character of faith when it is alone, even with the example of the Lord before the eyes of the believer."

Matthew 26:71

- (A.V.): And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

- (SNT): And as he went out into the porch, another maid saw him, and said to them: This man was also there with Jesus the Nazarean.
- (NNT): And when he had gone out into the porch, another woman saw him, and said to those who were there, This man was with Jesus the Nazarene.
- (JMT): When he went out to the gateway another maidservant noticed him and said to those who were there, "This fellow was with Jesus the Nazarene."
- (WNT): Soon afterwards he went out and stood in the gateway, when another girl saw him, and said, addressing the people there, "This man was with Jesus the Nazarene." (*Notes: "This man;" V. L. adds 'also.'*)
- (Comp): Peter's effort to evade what he considered to be *error* was unsuccessful. The mesmerism of the hour was too much for him.

Matthew 26:72

- (A.V.): And again he denied with an oath, I do not know the man.
- (SNT): And again he denied, with oaths: I know not that man.
- (NNT): And again he denied with an oath: I do not know the man.
- (JMT): Again he denied it; he swore, "I do not know the man."
- (WNT): Again he denied it with an oath. "I do not know the man," he said.
- (Comp): As Ellicott puts it: "WITH AN OATH.—

The downward step once taken, the disciple's fall was fatally rapid. Forgetful of his Lord's command forbidding any use of oaths in common speech, he did not shrink from invoking the divine name, directly or indirectly, to attest his falsehood."

Matthew 26:73

- (A.V.): And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.
- (SNT): And a little after, those standing [there] came up and said to Cephas: Certainly, thou too art one of them; and thy speech maketh thee manifest.
- (NNT): And shortly after, they who were standing by came and said to Peter, Surely thou too art one of them; for thy speech betrayeth thee.
- (JMT): After a little the bystanders came up and said to Peter, "To be sure, you are one of them too. Why, your accent betrays you!"
- (WNT): A short time afterwards the people standing there came and said to Peter, "Certainly you too are one of them, for your brogue shows it." (*Notes: "Standing there;" Or 'standing by.' Literally simply, 'standing.'*)
- (Comp): Jerome writes: "Not that Peter was of a different speech or nation, but a Hebrew as his accusers were; but every province and every district has its peculiarities, and he could not disguise his native pronunciation."

Matthew 26:74

- (A.V.): Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.
- (SNT): Then he began to imprecate, and to swear, I know not that man. And in that hour the cock crew. (*Notes: "that hour," or as the Syriac gives, 'immediately.'*)
- (NNT): Then he began to curse and to swear, saying, I do not know the man. And immediately a cock crew.
- (JMT): At this he broke out cursing and swearing, "I do not know the man." At that moment a cock crowed.
- (WNT): Then with curses and oaths he declared, "I do not know the man. Immediately a cock crowed,
- (Comp): The degrees of Peter's denials are significant, for they clearly reveal the increasing hopelessness of trying to maintain a position opposing Principle.

Matthew 26:75

- (A.V.): And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.
- (SNT): And Cephas remembered the declaration of Jesus, who said to him: Before the cock croweth, thou wilt three times deny me. And he went out, and wept bitterly.
- (NNT): And Peter remembered the word of Jesus,

who had said, Before a cock crows, thou wilt thrice deny me. And he went out, and wept bitterly.

(JMT): Then Peter remembered what Jesus had said, that 'before the cock crows you will disown me three times.' And he went outside and wept bitterly.

(WNT): and Peter recollected the words of Jesus, how He had said, "Before the cock crows you will three times disown me." And he went out and wept aloud, bitterly. (*Notes: "Aloud, bitterly;" Or 'with bitter sobs and cries.' The verb here used for 'wept' does not signify the silent shedding of tears, although another verb does in John xi. 35.*)

(Comp): We close this chapter with those words of David which so clearly state Peter's case in after years: "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." (Psalms 119:59, 60.)

CHAPTER XXVII

Matthew 27:1

- (A.V.): When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:
- (SNT): And when it was morning, the chief priests and the elders of the people held a council against Jesus, how they might put him to death.
- (NNT): And when it was morning, all the chief priests and the elders of the people consulted together against Jesus, to put him to death.
- (JMT): When morning came, all the high priests and the elders of the people took counsel against Jesus, so as to have him put to death.
- (WNT): When morning came all the High Priests and the Elders of the people consulted together against Jesus to put Him to death;
- (Comp): William Bruce declared that: "The day whose dawn brought repentance to Peter found the Jewish rulers impenitent and unbelieving, and still plotting how they might become murderers of the Just One."

Matthew 27:2

- (A.V.): And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.
- (SNT): And they bound him, and carried him and delivered him up to Pilate, the president.
- (NNT): And having bound him, they led him away, and delivered him up to Pilate the governor.

- (JMT): After binding him, they led him off and handed him over to Pontius Pilate the governor.
- (WNT): and binding Him they led Him away and handed Him over to Pilate the Governor.
- (Comp): It was just as Isaiah foretold: "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." (53:8.)

Matthew 27:3

- (A.V.): Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,
- (SNT): Then Judas the betrayer, when he saw that Jesus was condemned, repented. And he went and returned the thirty pieces of silver to the chief priests and elders;
- (NNT): Then Judas, who betrayed him, when he saw that he was condemned, repented, and brought back the thirty pieces of silver to the chief priests and elders,
- (JMT): Then Judas his betrayer saw he was condemned, and repented; he brought back the thirty silver pieces to the high priests and elders,
- (WNT): Then when Judas, who had betrayed Him, saw that He was condemned, smitten with remorse he brought back the thirty shekels to the High

Priests and Elders (*Notes: "Who had betrayed Him;" V. L. 'the betrayer.'*)

(Comp): As far as Judas was concerned, Job's warning had been uttered in vain: "That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment? He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly." (Job 20:5, 15.)

Matthew 27:4

(A.V.): Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

(SNT): and said: I have sinned, by betraying innocent blood. And they said: What is that to us? See to it thyself.

(NNT): saying, I sinned in betraying innocent blood. And they said, What is that to us? See thou to it.

(JMT): saying, "I did wrong in betraying innocent blood." "What does that matter to us?" they said, "it is your affair, not ours!"

(WNT): and said, "I have sinned, in betraying to death one who is innocent." "What does that matter to us?" they replied; "it is your business."

(Comp): William Bruce writes: "These men did not concern themselves about the innocence of Jesus; they had paid the price of his blood, and were determined to shed it; their unworthy agent had only to settle the question with himself. And thus it is when a false un-

derstanding, penetrated with gleams of light, revolts against an evil will, it finds it is unheeded, and receiving no reciprocation, has to fall back upon itself."

Matthew 27:5

- (A.V.): And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
- (SNT): And he cast down the silver in the temple, and retiring, went and strangled himself.
- (NNT): And he cast down the pieces of silver in the temple, and withdrew; and went away and hanged himself.
- (JMT): Then he flung down the silver pieces in the temple and went off and hung himself.
- (WNT): Flinging the shekels into the Sanctuary he left the place, and went and hanged himself.
- (Comp): As David put it: "But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee."
(Psalms 55:23.)

Matthew 27:6

- (A.V.): And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.
- (SNT): And the chief priests took up the silver, and said: It is not lawful to put it into the treasury, because it is the price of blood. (*Notes: "treasury," or as the Syriac gives, 'place of offerings.'*)

- (NNT): And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since they are the price of blood.
- (JMT): The high priests took the money and said, "It would be wrong to put this into the treasury, for it is the price of blood."
- (WNT): When the High Priests had gathered up the money they said, "It is illegal to put it into the Treasury, because it is the price of blood."
- (Comp): Vincent explains the legal point of this text: "IT IS NOT LAWFUL. In such cases the Jewish law provided that the money was to be restored to the donor; and if he insisted on giving it, that he should be induced to spend it for something for the public weal. This explains the apparent discrepancy between Matthew's account and that in the book of Acts (i. 18). By a fiction of the law the money was still considered to be Judas', and to have been applied by him to the purchase of the potter's field."

Matthew 27:7

- (A.V.): And they took counsel, and bought with them the potter's field, to bury strangers in.
- (SNT): And they took counsel, and bought with it the potter's field, for a place to bury strangers.
- (NNT): And they consulted together, and bought with them the potter's field, for a burial-place for strangers.
- (JMT): So after consulting they bought with it the Potter's Field, to serve as a burying-place for strangers.

- (WNT): So after consulting together they spent the money in the purchase of the Potter's Field as a burial place for people not belonging to the city;
- (Comp): Lange writes: "TO BURY STRANGERS IN.—The expression does not refer to Jews from other countries (as Meyer supposes), who in a religious point of view were not strangers, nor to professing heathens, who were left to themselves, but to Gentile proselytes (of the gate), to whom a certain regard was due, while priestly exclusiveness would not allow them to repose in properly consecrated graves. Thus, even in this act of cheap charity and pious provision on the part of a Sanhedrin which slew the Lord of glory, Pharisaism remained true to itself."

Matthew 27:8

- (A.V.): Wherefore that field was called, The field of blood, unto this day.
- (SNT): Wherefore that field is called the field of blood, unto this day.
- (NNT): Wherefore that field hath been called, The Field of Blood, unto this day.
- (JMT): That is why the field is called to this day "The Field of Blood."
- (WNT): for which reason that piece of ground received the name, which it still bears, of 'the Field of Blood'.
- (Comp): Cook writes regarding the "field": "*The field of blood*. Or *Aceldama* (*Hakeldama*), a name

retained in the Acts. The necropolis in the lower part of the valley of Hinnom bore the name of Aceldama in the time of Constantine, and is mentioned by Jerome."

Matthew 27:9

- (A.V.): Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;
- (SNT): Then was fulfilled that which was spoken by the prophet, saying: I took the thirty [shekels] of silver, the price of the precious one, which they of the children of Israel had stipulated;
- (NNT): Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom they of the sons of Israel priced.
- (JMT): Then the word spoken by the prophet Jeremiah was fulfilled; *and I took the thirty silver pieces, the price of him who had been priced, whom they had priced and expelled from the sons of Israel;*
- (WNT): Then were fulfilled the words spoken by the Prophet Jeremiah, "AND I TOOK THE THIRTY SHEKELS, THE PRICE OF THE PRIZED ONE ON WHOM ISRAELITES HAD SET A PRICE, (Notes: *The Greek word as appearing in the majority of MSS. regularly means 'they gave,' but it seems to be used here as an unusual form of the first person singular. Or the 'I took' at the beginning of the verse may be*

rendered 'they took,' which however departs from the Hebrew (Zech. xi. 13).)

- (Comp): Matthew now quotes a passage from Zechariah rather than Jeremiah whom he mentioned. This fact has caused much trouble for scholars who have explained the discrepancy as the possible error of a copyist.

Matthew 27:10

- (A.V.): And gave them for the potter's field, as the Lord appointed me.
- (SNT): and I gave them for the potter's field, as the Lord directed me.
- (NNT): and gave them for the potter's field; as the Lord commanded me."
- (JMT): *and I gave them for the potter's field, as the Lord had bidden me.*
- (WNT): AND GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME."
- (Comp): This text completes the quotation referred to in the previous note: "And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD." (Zechariah 11:13.)

Matthew 27:11

- (A.V.): And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? and Jesus said unto him, Thou sayest.
- (SNT): And Jesus stood before the president. And the president asked him, and said to him: Art

thou the king of the Jews? And Jesus said to him: Thou hast said.

(NNT): And Jesus stood before the governor; and the governor questioned him, saying, Art thou the king of the Jews? And Jesus said, I am.

(JMT): Now Jesus stood before the governor, and the governor asked him, "Are you the king of the Jews?" Jesus replied, "Certainly."

(WNT): Meanwhile Jesus was brought before the Governor, and the latter put the question, "Are you the King of the Jews?" "I am their King," He answered.

(Comp): Meyer writes: "The accusation preferred by the Jews, though not expressly mentioned, may readily be inferred from the procurator's question. In appearing before Pilate, they craftily give prominence to the *political* aspect of the Messianic pretensions of Jesus."

Matthew 27:12

(A.V.): And when he was accused of the chief priests and elders, he answered nothing.

(SNT): And when the chief priests and elders accused him, he made no reply.

(NNT): And when he was accused by the chief priests and elders, he made no answer.

(JMT): But while he was being accused by the high priests and elders, he made no reply.

(WNT): When however the High Priests and the Elders kept bringing their charges against Him, He said not a word in reply.

- (Comp): This text recalls that line from Isaiah: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (53:7.)

Matthew 27:13

- (A.V.): Then said Pilate unto him, Hearest thou not how many things they witness against thee?
- (SNT): Then Pilate said to him: Hearest thou not how much they testify against thee?
- (NNT): Then saith Pilate to him, Dost thou not hear what things they are testifying against thee?
- (JMT): Then Pilate said to him, "Do you not hear all their evidence against you?"
- (WNT): "Do you not hear," asked Pilate, "what a mass of evidence they are bringing against you?"
(Notes: "Evidence;" A word spoken in bitter irony, for their statements were supported by no real evidence.)
- (Comp): Cook writes: "*Hearest thou not?* Pilate's question indicates irritation. He did not infer guilt from that silence, or adopt the maxim of Donatus, that 'silence is a species of confession;' but he was little disposed to undertake the defence of the prisoner."

Matthew 27:14

- (A.V.): And he answered him to never a word; inso-much that the governor marvelled greatly.
- (SNT): But he gave him no answer, not even one word: and therefore Pilate wondered greatly.

- (NNT): And he made him no answer, not even to one word; so that the governor greatly wondered.
- (JMT): But, to Pilate's great astonishment, he would not answer him a single word.
- (WNT): But He made no reply to a single accusation, so that the Governor was greatly astonished.
- (Comp): Jerome writes: "Jesus would not make any answer, lest if He cleared Himself the governor should have let Him go, and the benefit of His cross should have been deferred."

Matthew 27:15

- (A.V.): Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.
- (SNT): And at each festival, the president was accustomed to release to the people one prisoner, such as they preferred.
- (NNT): Now at the feast the governor was wont to release to the multitude one prisoner, whom they would.
- (JMT): At festival time the governor was in the habit of releasing any one prisoner whom the crowd chose.
- (WNT): Now it was the Governor's custom at the Festival to release some one prisoner, whomsoever the populace desired;
- (Comp): Ellicott explains: "It is not known when the practice began, nor whether it was primarily a Jewish or a Roman one. The fact that the release of criminals was a common incident of a Latin *lectisternium*, or feast in honour of the

gods, makes the latter the more probable. If introduced by Pilate (and this is the only recorded instance of the practice) it was, we may believe, a concession intended to conciliate those whom his previous severities had alienated."

Matthew 27:16

- (A.V.): And they had then a notable prisoner, called Barabbas.
- (SNT): And they had then in bonds a noted prisoner, called Bar Abas.
- (NNT): And they had then a notorious prisoner, called Barabbas.
- (JMT): At that time they had a notorious prisoner called Jesus Bar-Abbas;
- (WNT): and at this time they had a notorious prisoner called Barabbas.
- (Comp): Morrison writes: "A NOTABLE PRISONER: An admirable translation, and so is that of the Rheims, *a notorious prisoner*. He was called BARABBAS: The name signifies *Son-of-Abbas, or Son of Abba*; that is, *Son-of-Father, Son-of-Father So and so*. The name would originally be given to one who was the son of some rabbi who had been known in his locality as *Father So and so*. Not unlikely Barabbas would thus be a person of respectable parentage, though for long he had gravitated toward the lowest stratum of society."

Matthew 27:17

- (A.V.): Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
- (SNT): And when they were assembled, Pilate said to them: Whom will ye, that I release to you, Bar Abas, or Jesus who is called Messiah?
- (NNT): When therefore they were assembled, Pilate said to them, Whom will ye that I release to you? Barabbas, or Jesus, who is called Christ?
- (JMT): so, when they had gathered, Pilate said to them, "Who do you want released? Jesus Bar-Abbas or Jesus the so-called 'Christ'?"
- (WNT): So when they were now assembled Pilate appealed to them. "Whom shall I release to you," he said, "Barabbas, or Jesus the so-called Christ?" (*Notes: "Barabbas;" A very interesting V. L., known to Origen but having only the slenderest MSS. authority, is 'Jesus Barabbas.' If the robber had really had the same name as the Saviour, it is unlikely that it would have dropped out of all the best MSS.*)
- (Comp): Joshua's words appear with a new force when associated with this text: "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD." (24:15.)

Matthew 27:18

- (A.V.): For he knew that for envy they had delivered him.
- (SNT): For Pilate knew that it was from enmity they had delivered him up.
- (NNT): For he knew that for envy they had delivered him up.
- (JMT): (He knew quite well that Jesus had been delivered up out of envy.
- (WNT): For he knew that it was from envious hatred that Jesus had been brought before him.
- (Comp): One recalls Solomon's thought concerning the animus of malpractice: "*Wrath is cruel, and anger is outrageous; but who is able to stand before envy?*" (Proverbs 27:4.)

Matthew 27:19

- (A.V.): When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.
- (SNT): And as the president was sitting on his tribunal, his wife sent to him, and said: Have thou nothing to do with that just man; for I have suffered much this day in a dream because of him.
- (NNT): And while he was sitting on the judgment-seat, his wife sent to him, saying, Have nothing to do with that righteous man; for I have suffered much this day in a dream because of him.

- (JMT): Besides, when he was seated on the tribunal, his wife had sent to tell him, "Do nothing with that innocent man, for I have suffered greatly to-day in a dream about him.")
- (WNT): While he was sitting on the tribunal a message came to him from his wife. "Have nothing to do with that innocent man," she said, "for during the night I have suffered terribly in a dream through him."
- (Comp): We quote from Ellicott: "Under the old regime of the Republic provincial governors were not allowed to take their wives with them; but the rule had been relaxed under the Empire, and Tacitus records a vain attempt to revive its strictness. Nothing more is known of the woman thus mentioned; but the Apocryphal *Gospel of Nicodemus* (ii. 1) gives her name as Procula, and states that she was a proselyte to Judaism."

Matthew 27:20

- (A.V.): But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.
- (SNT): But the chief priests and the elders persuaded the multitude, that they should demand Bar Abas, and destroy Jesus.
- (NNT): But the chief priests and the elders persuaded the multitudes to ask for Barabbas, and to destroy Jesus.
- (JMT): But the high priests and elders persuaded the crowds to ask Bar-Abbas and to have Jesus killed.

- (WNT): The High Priests, however, and the Elders urged the crowd to ask for Barabbas and to demand the death of Jesus. (*Notes: "Urged;" Or 'had urged,' while Pilate's attention was distracted by the messenger from his wife.*)
- (Comp): Cook writes: "The chief priests took the lead, the other members of the Sanhedrim followed them; both, laying aside their usual scornful demeanour towards the populace, went among them, used the arts of persuasion (St. Matthew) and excitement (St. Mark, see note *in loc.*), appealing to their fears, prejudices, and passions, and turned the current of popular feeling; the contagious frenzy of an excited mob (St. Luke) carried away all resistance, and the nation, probably never represented more completely, made, if not a deliberate, yet a decisive, choice, and demanded the release of Barabbas."

Matthew 27:21

- (A.V.): The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
- (SNT): And the president answered, and said to them: Which of the two, will ye, that I release to you? And they said: Bar Abbas.
- (NNT): And the governor answering said to them, Which of the two will ye that I release to you? And they said, Barabbas.
- (JMT): The governor said to them, "Which of the two do you want me to release for you?" "Bar-Abbas," they said.

(WNT): So when the Governor a second time asked them, "Which of the two shall I release to you?"—they cried, "Barabbas!" (*Notes: "A second time;" Literally 'answering.' The crowd replied to his question (verse 17) not directly but by eager though subdued communication with the High Priests; and to this his quasi-rejoinder was to repeat the question.*)

(Comp): Pilate knew, Jesus knew, the Scribes and Pharisees knew, that the answer had already been suggested through mob psychology. The mob responded—as the mob always does—giving history its tiresome round of repetition.

Matthew 27:22

(A.V.): Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

(SNT): Pilate said to them: And what shall I do to Jesus who is called Messiah? They all replied: Let him be crucified.

(NNT): Pilate saith to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified.

(JMT): Pilate said, "Then what am I to do with Jesus the so-called 'Christ'?" They all said, "Have him crucified!"

(WNT): "What then," said Pilate, "shall I do with Jesus, the so-called Christ?" With one voice they shouted, "Let him be crucified!"

(Comp): That the Scriptures might be fulfilled: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid

as it were *our* faces from him; he was despised, and we esteemed him not." (Isaiah 53:3.)

Matthew 27:23

- (A.V.): And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.
- (SNT): The president said to them: But what hath he done, that is evil? And they cried out the more, and said: Let him be crucified. (*Notes: "president," i. e., 'Pilate.'*)
- (NNT): And he said, Why, what evil hath he done? But they cried out the more saying, Let him be crucified.
- (JMT): "Why", said the governor, "what has he done wrong?" But they shouted on more fiercely than ever, "Have him crucified!"
- (WNT): "Why, what crime has he committed?" asked Pilate. But they kept on furiously shouting, "Let him be crucified!" (*Notes: "Why," Not 'Why?'*)
- (Comp): Cook tells us: "*Let him be crucified.* The cry, twice deliberately and fiercely repeated, shews more than common fury. The Jews held crucifixion in utter horror, as an alien and savage mode of execution. Their own mode of execution, by stoning or hanging, was in comparison merciful; it had not the length and variety of physical torture, the wrench on the whole system, the burning thirst, the mangling of hands and feet, nor was it preceded by bloody scourging. The death which the people

deliberately chose for their King was that of a slave, of a criminal handed over to their secular and detested rulers."

Matthew 27:24

- (A.V.): When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.
- (SNT): And Pilate, when he saw that it availed nothing, but rather that tumult was produced, took water, and washed his hands before the eyes of the multitude, and said: I am pure from the blood of this just man: see ye to it.
- (NNT): And when Pilate saw that it availed nothing, but that rather a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of this blood; see ye to it.
- (JMT): Now when Pilate saw that instead of him doing any good a riot was rising, he took some water and washed his hands in the presence of the crowd, saying, "I am innocent of this good man's blood. It is your affair!"
- (WNT): So when he saw that he could gain nothing, but that on the contrary there was a riot threatening, he called for water and washed his hands, in sight of them all, saying, "I am not responsible for this murder: you must answer for it." (*Notes: "Not responsible for this murder;" Literally 'guiltless of this blood.' V.L. 'guiltless of the blood of this innocent man.'*)

(Comp): As Ellicott says: "HE TOOK WATER, AND WASHED HIS HANDS.—The act belonged to an obvious and almost universal symbolism. So in Deuteronomy xxi. 6 the elders of a city in which an undiscovered murder had been committed were to wash their hands over the sin-offering, and to say, 'Our hands have not shed this blood, neither have our eyes seen it.' Pilate probably chose it, partly as a relief to his own conscience, partly to appease his wife's scruples, partly as a last appeal of the most vivid and dramatic kind to the feelings of the priests and people."

Matthew 27:25

- (A.V.): Then answered all the people, and said, His blood *be* on us, and on our children.
- (SNT): And all the people answered, and said: His blood be on us, and on our children!
- (NNT): And all the people answering said, His blood be on us, and on our children.
- (JMT): To this all the people replied, "His blood be on us and on our children!"
- (WNT): "His blood," replied all the people, "be on us and on our children!"
- (Comp): Lange writes: "The early Christians had reason to see in the speedily following downfall of the Jewish state a fulfilment of this imprecation. The history of the Jews for these eighteen hundred years is a continued fulfilment of this daring and impious imprecation,

this fearful legacy bequeathed by the murderers of Jesus to their posterity. Yet for repenting and believing Jews, the curse is turned into a blessing; the blood of Jesus which cleanseth from all sin, and speaketh better things than that of Abel, comes upon them as a cleansing and healing stream, and may yet come upon this whole race, after the fulness of the Gentiles has been saved, Romans xi. 25, 26."

Matthew 27:26

- (A.V.): Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.
- (SNT): Then released he to them Bar Abbas; and scourged Jesus with whips, and delivered him to be crucified.
- (NNT): Then he released Barabbas to them, and having scourged Jesus, he delivered him up to be crucified.
- (JMT): Then he released Bar-Abbas for them; Jesus he scourged and handed over to be crucified.
- (WNT): Then he released Barabbas to them, but Jesus he ordered to be scourged, and gave Him up to be crucified. (*Notes: "Scourged," Or 'flogged.' But no one word in English conveys an adequate impression of the horrible cruelty of this punishment.*)
- (Comp): Lange declares: "The Roman scourging, of which mention is here made, was much more severe than the Jewish. According to the latter, only the upper part of the body was bared; according to the former, the entire body. The Jews numbered the lashes; the Romans laid

them on without number or mercy. Besides, the Roman scourge was more excruciating. None but slaves were subjected to this flogging."

Matthew 27:27

- (A.V.): Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.
- (SNT): Then the soldiers of the president took Jesus into the Praetorium, and assembled the whole regiment against him.
- (NNT): Then the soldiers of the governor took Jesus into the governor's palace, and gathered to him the whole band.
- (JMT): Then the soldiers of the governor took Jesus into the praetorium and got all the regiment round him;
- (WNT): Then the Governor's soldiers took Jesus into the Praetorium, and called together the whole battalion to make sport of Him. (*Notes: "Battalion;" Or 'cohort,' containing about 600 men. "To make sport of;" Literally 'against.'*)
- (Comp): David's words take on a prophetic sense: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." (Psalms 22:16.)

Matthew 27:28

- (A.V.): And they stripped him, and put on him a scarlet robe.
- (SNT): And they stripped him, and put on him a scarlet military cloak.

- (NNT): And they stripped him, and put on him a scarlet robe.
- (JMT): they stripped him and threw a scarlet mantle round him,
- (WNT): Stripping off His garments, they put on Him a general's short crimson cloak.
- (Comp): Farrar says of the scarlet robe that it was "Probably the castoff *chlamys* of some high officer." (Text Explained.)

Matthew 27:29

- (A.V.): And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!
- (SNT): And they wove a crown of thorns, and set it on his head, and [put] a reed in his hand, and they bowed their knees before him, and mocked him, and said: Hail, thou king of the Jews.
- (NNT): And having platted a crown of thorns, they put it on his head, and a reed in his right hand; and bowing the knee before him, they mocked him, saying, Hail, king of the Jews!
- (JMT): plaited a crown of thorns and set it on his head, put a stick in his hand, and knelt before him in mockery, crying, "Hail, king of the Jews!"
- (WNT): They twisted a wreath of thorny twigs and put it on His head, and they put a sceptre of cane in His right hand, and kneeling to Him

they shouted in mockery, "Long live the King of the Jews!" (Notes: "*Long live the King,*" Literally '*Rejoice, O King.*'))

- (Comp): We quote from Farrar: "THEY KNEELED DOWN BEFORE HIM. It adds to the intensity of the mockery that they did not merely 'bow the knee' (Authorized Version), but actually *knelt* to Jesus in flagrant and elaborate insult." David's lines were so graphically fulfilled in Jesus' own experience that it seems more probable that they came to mind during this hour as a fulfilment: "Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none." (Psalms 69:20.)

Matthew 27:30

- (A.V.): And they spit upon him, and took the reed, and smote him on the head.
- (SNT): And they spit in his face, and took the reed, and smote him on his head.
- (NNT): And they spit upon him, and took the reed and struck him on the head.
- (JMT): They spat on him, they took the stick and struck him on the head,
- (WNT): Then they spat upon Him, and taking the cane they repeatedly struck Him on the head with it.
- (Comp): Morrison writes: "The verb translated *smote* is in the imperfect tense, which intimates that the blows on the head were persistently re-

peated. They *took the reed*: Because no doubt our Lord's hand let it go, refusing to grasp it. At first some heartless fellow would place it in the Saviour's hand, *and would hold it in*, while his companions busied themselves in doing their obeisance."

Matthew 27:31

- (A.V.): And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.
- (SNT): And when they had mocked him, they divested him of the cloak, and clothed him in his own garments, and led him out to be crucified.
- (NNT): And after they had made sport of him, they took off the robe from him, and put on him his own garments, and led him away to crucify him.
- (JMT): and after making fun of him they stripped him of the mantle, put on his own clothes, and took him off to be crucified.
- (WNT): At last, having finished their sport, they took off the cloak, clothed Him again in His own garments, and led Him away for crucifixion.
- (Comp): Meyer adds: "We are to understand that as the crown of thorns had now served its purpose, it was also taken off at the same time."

Matthew 27:32

- (A.V.): And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

- (SNT): And as they went out, they found a man of Cyrene whose name was Simon; him they compelled to bear his cross.
- (NNT): And as they were going out, they found a man of Cyrene, Simon by name, whom they compelled to carry his cross.
- (JMT): As they went out they met a Cyrenian called Simon, whom they forced to carry his cross.
- (WNT): Going out they met a Cyrenaean named Simon; whom they compelled to carry His cross,
- (Comp): We quote from William Bruce: "Simon bearing the cross after the Lord was an outward sign of an inward spiritual labour to be performed by those who would follow the Lord in the regeneration. But if this is the truth represented in the present circumstance, why was it not divinely ordered that one of his own disciples should have been selected and compelled to bear his cross? His own avowed disciples had all forsaken him and fled."

Matthew 27:33

- (A.V.): And when they were come unto a place called Golgotha, that is to say, a place of a skull,
- (SNT): And they came to a place which is called Golgotha, which is interpreted a skull.
- (NNT): And having come to a place called Golgotha, that is, Place of a Skull,
- (JMT): When they came to a place called Golgotha (meaning the place of a skull),

(WNT): and so they came to a place called Golgotha, which means 'Skull-ground.'

(Comp): Some believe that this place called Golgotha received the name from the ground formation; others believe that it simply refers to the many skulls lying around—the result of many crucifixions.

Matthew 27:34

(A.V.): They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

(SNT): And they gave him to drink vinegar mixed with gall. And he tasted [it], and would not drink.

(NNT): they gave him wine to drink mingled with gall; and when he had tasted it, he refused to drink.

(JMT): *they gave him a drink of wine mixed with bitters*; but when he tasted it he would not drink it.

(WNT): Here they gave Him a mixture of wine and gall to drink, but having tasted it He refused to drink it. (*Notes: "Wine;" V. L. reads 'sour wine' (as in the other three Evangelists).*)

(Comp): Ellicott explains the nature of the drink offered Jesus: "The animal secretion known as 'gall' is clearly out of the question, and the meaning of the word is determined by its use in the Greek version of the Old Testament, where it stands for the 'wormwood' of Proverbs v. 4, for the poisonous herb joined with 'wormwood' in Deuteronomy xxix. 18. It was clearly something at once nauseous and nar-

cotic, given by the merciful to dull the pain of execution, and mixed with the sour wine of the country and with myrrh to make it drinkable. It may have been hemlock, or even poppy-juice, but there are no materials for deciding. It is probable that the offer came from the more pitiful of the women mentioned by St. Luke (xxiii. 27) as following our Lord and lamenting. Such acts were among the received 'works of mercy' of the time and place. The 'tasting' implied a recognition of the kindly purpose of the act, but a recognition only. In the refusal to do more than taste we trace the resolute purpose to drink the cup which His Father had given Him to the last drop, and not to dull either the sense of suffering nor the clearness of His communion with His Father with the slumberous potion. The same draught was, we may believe, offered to the two criminals who were crucified with Him." See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 27:34.

Matthew 27:35

- (A.V.): And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots.
- (SNT): And when they had crucified him, they distributed his garments by lot.

(NNT): And when they had crucified him, they divided his garments among them, casting lots.

(JMT): Then they crucified him, *distributed his clothes among them by drawing lots,*

(WNT): After crucifying Him, they divided His garments among them by lot,

(Comp): The passage referred to in the Authorized Version is found in the Psalms: "They part my garments among them, and cast lots upon my vesture." (22:18.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Maker Eddy, Appendix B, page 1101, Matthew 27:35.

Matthew 27:36

(A.V.): And sitting down they watched him there;

(SNT): And they sat down, and watched him there.

(NNT): And sitting down, they watched him there.

(JMT): and sat down there to keep watch over him.

(WNT): and sat down there on guard.

(Comp): Lange writes: "The watch was set to prevent those who had been crucified from being taken down. In this case, they had a peaceful bivouac which assumed a significant meaning."

Matthew 27:37

(A.V.): And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

(SNT): And they placed over his head the cause of his

death, in the writing: THIS IS JESUS, THE KING OF THE JEWS.

(NNT): And they set up over his head the charge against him in writing: "This is Jesus the king of the Jews."

(JMT): They also put over his head his charge in writing, THIS IS JESUS THE KING OF THE JEWS.

(WNT): Over His head they placed a written statement of the charge against Him: THIS IS JESUS THE KING OF THE JEWS.

(Comp): Alexander Bruce writes of this written accusation: "This fact is mentioned out of its proper place. It is probable that the placard with the accusation was fixed up before the cross was erected. As it stands in Matthew's narrative, it looks like an after-thought of the soldiers as they sat keeping watch, their final jest at the expense of their victim and the nation to which He belonged. What the custom was as to this is not known. Of the various versions of the inscription Mark's is the shortest: THE KING OF THE JEWS; to this Matthew prefixes: This is Jesus."

Matthew 27:38

(A.V.): Then were there two thieves crucified with him, one on the right hand, and another on the left.

(SNT): And there were crucified with him two robbers, the one on his right hand, and the other on his left.—

- (NNT): Then are crucified with him two robbers, one on the right hand, and one on the left.
- (JMT): Two robbers were also crucified with him at that time, one on the right hand and one on the left.
- (WNT): At the same time two robbers were crucified with Him, one at His right hand and the other at His left.
- (Comp): Isaiah foretold the point brought out by this text: "Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." (53:12.)

Matthew 27:39

- (A.V.): And they that passed by reviled him, wagging their heads,
- (SNT): And they that passed by reviled him, and shook their heads,
- (NNT): And they who passed by reviled him, wagging their heads,
- (JMT): Those who passed by scoffed at him, nodding at him in derision
- (WNT): And the passers-by reviled Him. They shook their heads at Him
- (Comp): Again we find David's words fulfilled in the experience of our Master: "All they that see me laugh me to scorn: they shoot out the lip, they shake the head," (Psalms 22:7.)

Matthew 27:40

- (A.V.): And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.
- (SNT): and said: Destroyer of the temple, and builder of it in three days, deliver thyself, if thou art the Son of God, and come down from the cross.
- (NNT): and saying, Thou that destroyest the temple, and buildest it up in three days, save thyself, if thou art the Son of God, and come down from the cross.
- (JMT): and calling, "You were to destroy the temple and build it in three days! Save yourself, if you are God's Son! Come down from the cross!"
- (WNT): and said, "You who would pull down the Sanctuary and build a new one within three days, save yourself. If you are God's Son, come down from the cross."
- (Comp): Lange writes: "THOU THAT DESTROYEST THE TEMPLE. Following the participial form, more accurately, *the destroyer of the temple*. This was the popular accusation brought against Him by the citizens of Jerusalem, proud of their temple, though the false witnesses upon the trial had contradicted one another. Still, they understood that there lay in *the rebuilding within three days* an announcement of a delivering power, and also a claim laid to Messianic dignity: hence the

summons, SAVE THYSELF, and the parallel sentence, explanatory of the first: IF THOU BE THE SON OF GOD, COME DOWN FROM THE CROSS.—The witty mockers do not dream that He will really within three days rebuild the temple which they had destroyed. The parallelism, putting the words into poetic form, makes of the utterances a song of derision, which they improvise in their satanic enthusiasm, as is still often observed in the East upon similar occasions."

Matthew 27:41

- (A.V.): Likewise also the chief priests mocking *him*, with the scribes and elders, said,
- (SNT): So also the chief priests mocked, with the Scribes and Elders and Pharisees,
- (NNT): So also the chief priests, mocking, with the scribes and elders, said,
- (JMT): So, too, the high priests made fun of him with the scribes and the elders of the people.
- (WNT): In like manner the High Priests also, together with the Scribes and the Elders, taunted Him.
- (Comp): We quote from Cook: "St. Matthew names thus the representatives of the Sanhedrim: the chief priests, its leaders; the scribes, the interpreters of the law; the elders (but see further on), the heads of families, who formed the majority of the council. It would seem to have been a formal act, as though they came to watch the execution of the sentence. Their presence implies that it was now between the

services at 9 A. M. and midday. The interval between prayers was thus passed in contemplating the agonies of their victim, and in mockery, strangely worded so as to express the truth which they denied. For 'elders,' the reading of the oldest and best manuscripts, a large number have 'Pharisees.' Whether expressly here mentioned or not, the Pharisees formed a considerable part of the Sanhedrim, and, as zealots, were not likely to be absent."

Matthew 27:42

- (A.V.): He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.
- (SNT): and said: He gave life to others, his own life he cannot preserve. If he is the king of Israel, let him now descend from the cross, and we will believe in him. (*Notes: "gave life," or as the Syriac gives, 'saved.' "preserve," or as the Syriac gives, 'save.' "believe," in some editions, 'that we may see and believe in him.'*)
- (NNT): He saved others, cannot he save himself? He is the king of Israel, let him now come down from the cross, and we will believe in him.
- (JMT): "He saved others," they said, "but he cannot save himself! He the 'King of Israel'! Let him come down now from the cross; then we will believe in him!
- (WNT): "He saved others," they said, "himself he cannot save! He is the King of Israel! Let him now come down from the cross, and we

will believe in him. (Notes: "*Himself he cannot save;*" Or '*can he not save himself?*")

- (Comp): Alexander Bruce writes: "He saved others, Himself He cannot save. Both *facts*; the former they can now afford to admit, and they do so all the more readily that it serves as a foil to the other fact patent to everybody.—MESSIANIC KING—the claim involved in the confession before the Sanhedrim, refuted by the cross, for who could believe that Messiah would be crucified?—Yet let Him come down now from the cross, and we will believe on Him at once. These pious scoffers profess their readiness to accept descent from the cross as the conclusive *sign from heaven* they had always been asking for."

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 27:42.

Matthew 27:43

- (A.V): He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
- (SNT): He trusted in God; let him rescue him now, if he hath pleasure in him: for he said, I am the Son of God.
- (NNT): He trusteth in God; let him now deliver him, if he desireth him; for he said, I am the Son of God.
- (JMT): *His trust is in God? Let God deliver him now if he cares for him!* He said he was the Son of God!"

(WNT): His trust is in God: let God deliver him now, if He will have him; for he said, 'I am God's Son.' "

(Comp): This was what Lange calls a *blasphemous* reference to David's words: "He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him." (Psalms 22:8.)

Matthew 27:44

(A.V.): The thieves also, which were crucified with him, cast the same in his teeth.

(SNT): In like manner the marauders also, that were crucified with him, reproached him.—

(NNT): The robbers also, who were crucified with him, reviled him in the same manner.

(JMT): The robbers who were crucified with him also denounced him in the same way.

(WNT): Insults of the same kind were heaped on Him even by the robbers who were being crucified with Him. (*Notes: "Robbers;" The impenitent robber probably cursed the Saviour in a loud voice, and his words were heard even by the crowd that stood a short distance off, and (no nice discriminations being made) the general belief and impression was that his companion was joining in. Luke, however, who as a physician was brought into close contact with the women of the early Church, may have had reported to him by those of them who stood at the very foot of the cross the conversation carried on in low voices between Jesus and the penitent robber, which perhaps they and the beloved disciple alone heard.*)

(Comp): It is so frequently the case that those in extreme pain—unsupported by spiritual under-

standing—often vent their spleen upon those nearest them.

Matthew 27:45

- (A.V.): Now from the sixth hour there was darkness over all the land unto the ninth hour.
- (SNT): And from the sixth hour there was darkness over all the land, until the ninth hour. (*Notes: "land," or as the Syriac gives, 'earth.'*)
- (NNT): And from the sixth hour there was darkness over all the land, until the ninth hour.
- (JMT): Now from twelve o'clock to three o'clock darkness covered all the land,
- (WNT): Now from noon until three o'clock in the afternoon there was darkness over the whole land; (*Notes: "Land;" Or 'earth.'*)
- (Comp): William Bruce writes: "And now, as if the moral darkness by which the dying Saviour was surrounded and assailed were not enough to try his troubled soul, the sun of nature hides his face, and the most alarming and oppressive of all gloom—that which suddenly overspreads the world at noonday—comes to complete the scene of horror and desolation. The spiritual darkness of which this natural darkness was but the image is repeatedly spoken of in the prophets. 'And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day' (Amos viii. 9). The darkness that fell upon the scene of the crucifixion was an emblem of the state of falsity, and of evil derived from it, that overspread the

whole church; the three hours, also, during which it prevailed signified that the state was full and final, as well as universal."

Matthew 27:46

- (A.V.): And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
- (SNT): And about the ninth hour, Jesus cried with a loud voice and said: O God, O God; why hast thou forsaken me?
- (NNT): And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lema sabachthani? that is to say, My God, my God, why hast thou forsaken me?
- (JMT): and about three o'clock Jesus gave a loud cry, "*Eli, eli, lema sabachthani*" (that is, My God, my God, why hast thou forsaken me?)
- (WNT): but about three o'clock Jesus cried out in a loud voice, "ELI, ELI, LAMA SABACHTHANI?" that is to say, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"
- (Comp): This text carries a quotation from the Psalms: "My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*" (22:1.) See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 27:46.

Matthew 27:47

- (A.V.): Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

- (SNT): And some of them that stood there, when they heard [it] said: He calleth for Elijah.
- (NNT): Some of those standing there, when they heard this, said, 'This man is calling for Elijah.
- (JMT): On hearing this some of the bystanders said, "He is calling for Elijah."
- (WNT): "The man is calling for Elijah," said some of the bystanders. (*Notes: "The man;" Or, more contemptuously still, 'The fellow.'*)
- (Comp): Cook writes: "It is questioned whether this was spoken in mockery, or was a natural error. The Jews were constantly on the watch for the appearance of Elias, regarded by them as the great Patron Saint of the people, who conducted souls to Paradise, and who was to come and set all things right; hence the proverb, common in all cases of difficulty, 'Wait till Elias comes!' The expression, however, does not necessarily imply that they took Eli, or Eloi, to be equivalent to Elias; a call upon God would by many be regarded as a request for the intervention of the prophet. It was, however understood, a bitter malignant irony: 'What! he, the crucified, call upon our great Patron Saint!' "

Matthew 27:48

- (A.V.): And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.
- (SNT): And immediately one of them ran, and took

a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

(NNT): And one of them immediately ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave it to him to drink.

(JMT): One of them ran off at once and took a sponge, which he soaked in vinegar and put on the end of a stick to give him a drink.

(WNT): One of them ran forthwith, and filling a sponge with sour wine put it on the end of a cane and offered it Him to drink; (*Notes: "Sour wine." This was probably the ordinary drink of Roman soldiers. No emphasis should be laid on the fact that the wine was sour.—Ed.*)

(Comp): And again the Scriptures were fulfilled: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." (Psalms 69:21.)

Matthew 27:49

(A.V.): The rest said, Let be, let us see whether Elias will come to save him.

(SNT): But the rest said: Desist; we will see if Elijah will come to rescue him.

(NNT): But the rest said, Hold! let us see whether Elijah will come to save him.

(JMT): But the others said, "Stop, let us see if Elijah does come to save him!" [Seizing a lance, another pricked his side, and out came water and blood.]

(WNT): while the rest said, "Let us see whether Elijah is coming to deliver him."

- (Comp): Several of the older manuscripts add this line to the text: "*Another, taking a spear, pierced his side, and there came out blood and water.*"

Matthew 27:50

- (A.V.): Jesus, when he had cried again with a loud voice, yielded up the ghost.
- (SNT): Then Jesus cried again with a loud voice, and yielded up his spirit.—
- (NNT): And Jesus, crying out again with a loud voice, yielded up his spirit.
- (JMT): Jesus again uttered a loud scream and gave up his spirit.
- (WNT): But Jesus uttered another loud cry and then yielded up His spirit.
- (Comp): Scholars have invariably explained this unusually quick death (for a crucifixion) upon a physical basis only, entirely missing the realm of mental cause and effect. They have presented such thoughts as physical exhaustion, rupture of heart vessels, scourging, etc. But one who had raised the dead, restored a withered hand, opened the eyes that saw not—was a master of matter in its more obvious forms. Hatred, envy, malice, etc., by inventing new modes, opening new channels, thus made higher demands upon the understanding. These demands were met quickly in Jesus' case, although evidence seemed (as evidence always does seem) to contradict the facts.

Matthew 27:51

- (A.V.): And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
- (SNT): And instantly, the curtain of the door of the temple was torn asunder, from the top to the bottom; and the earth shook; and the rocks rived; (*Notes: "curtain," or as the Syriac gives, 'face.'*)
- (NNT): And, lo! the veil of the temple was rent in two from the top to the bottom; and the earth quaked, and the rocks were rent,
- (JMT): And the curtain of the temple was torn in two from top to bottom, the earth shook, and rocks were split,
- (WNT): Immediately the curtain of the Sanctuary was torn in two from top to bottom: the earth quaked; the rocks split;
- (Comp): Ellicott writes: "THE VEIL OF THE TEMPLE WAS RENT IN TWAIN.—Better, *the veil of the sanctuary*, or, if we do not alter the word, we must remember that it is the veil that divided the Holy Place from the Holy of Holies that is here meant. The fact, which the high priests would naturally have wished to conceal, and which in the nature of the case could not have been seen by any but the sons of Aaron, may have been reported by the 'great multitude of the priests' who 'became obedient to the faith.' The Evangelist's record of it is all the more significant, as he does not notice, and apparently, therefore, did not apprehend,

the symbolic import of the fact. That import we learn indirectly from the Epistle to the Hebrews. The priests had, as far as they had power, destroyed the true Temple; but in doing so they had robbed their own sanctuary of all that made it holy."

Matthew 27:52

- (A.V.): And the graves were opened; and many bodies of the saints which slept arose,
- (SNT): and graves were opened; and many bodies of saints who slept, arose,
- (NNT): and the tombs were opened; and many bodies of holy men that slept, arose,
- (JMT): the tombs were opened, and a number of bodies of the saints who slept the sleep of death rose up—
- (WNT): the tombs opened; and many of God's people who were asleep in death awoke. (*Notes: "Awoke;" Or 'were roused (or, rose) from sleep.'*)
- (Comp): As David wrote: "*He that is our God is the God of salvation; and unto God the Lord belong the issues from death.*" (Psalms 68:20.)

Matthew 27:53

- (A.V.): And came out of the graves, after his resurrection, and went into the holy city, and appeared unto many.
- (SNT): and came forth; and, after his resurrection, entered into the holy city, and appeared to many.
- (NNT): and coming out of the tombs after his resurrection went into the holy city and appeared to many.

- (JMT): they left the tombs after his resurrection and entered the holy city and appeared to a number of people.
- (WNT): And coming out of their tombs after Christ's resurrection they entered the holy city and showed themselves to many.
- (Comp): Scholars believe that those who were raised from the grave waited until after the resurrection, before coming into Jerusalem, in order to bear testimony to the great event, when such testimony was so sorely needed.

Matthew 27:54

- (A.V.): Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.
- (SNT): And the centurion, and they that were with him guarding Jesus, when they saw the earthquake and the things that occurred, feared greatly, and said: Verily, this was the Son of God.
- (NNT): And the centurion and they who with him were watching Jesus, when they saw the earthquake, and what was taking place, were exceedingly afraid, saying, Truly this was the Son of God.
- (JMT): Now when the army-captain and his men who were watching Jesus saw the earthquake and all that happened, they were dreadfully afraid; they said, "This man was certainly a son of God!"

(WNT): As for the Captain and the soldiers who were with him keeping guard over Jesus, when they witnessed the earthquake and the other occurrences they were filled with terror, and exclaimed, "Assuredly he was God's Son."

(Comp): Cook writes: "*The centurion*. St. Mark adds, 'which stood over against them,' and attributes the effect upon the centurion's mind wholly to His personal manifestation. St. Matthew refers the impression made on the minds of the centurion and soldiers to the whole series of events, the outer phenomena being especially calculated to affect their spirits. The more cultivated centurion was probably moved chiefly by all that he had seen of our Lord's demeanour, especially by his last words. The exclamation, 'This was the Son of God,' was apparently drawn forth by the word, 'Father,' twice repeated at the beginning and end of the crucifixion."

Matthew 27:55

(A.V.): And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

(SNT): And many women were there, looking on from a distance; the same who had followed Jesus from Galilee, and had ministered to him.

(NNT): And many women were there, looking on from a distance, who had followed Jesus from Galilee, rendering services to him;

(JMT): There were also a number of women there looking on from a distance, women who had

followed Jesus from Galilee and waited on him,

(WNT): And there were a number of women there looking on from a distance, who had followed Jesus from Galilee ministering to His necessities;

(Comp): As Clarke says: "To their everlasting honour, these women evidenced more *courage*, and *affectionate attachment* to their Lord and Master, than the disciples did, who had promised to *die* with him rather than forsake him."

Matthew 27:56

(A.V.): Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

(SNT): One of them was Mary of Magdala, also Mary the mother of James and Joses, and the mother of Zebedee's children.

(NNT): among whom was Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

(JMT): including Mary of Magdala, Mary the mother of James and Joseph, and the mother of the sons of Zebedaeus.

(WNT): among them being Mary of Magdala, Mary the Mother of James and Joses, and the mother of the sons of Zabdi. (Notes: "Joses;" V. L. 'Joseph'.)

(Comp): Mary Magdalene was so named because of the town from which she came—Magdala. The

second Mary was a sister of Jesus' mother.
The mother of Zebedee's children was Salome.

Matthew 27:57

- (A.V.): When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:
- (SNT): And when it was evening, there came a rich man of Ramath, whose name was Joseph, who was also a disciple of Jesus.
- (NNT): And at evening there came a rich man of Arimathaea, named Joseph, who was himself also a disciple of Jesus.
- (JMT): Now when evening came, a rich man from Arimathaea, called Joseph, who had become a disciple of Jesus,
- (WNT): Towards sunset there came a wealthy inhabitant of Arimathaea, named Joseph, who himself also had become a disciple of Jesus.
(Notes: "Towards sunset;" Literally 'when evening was come.' But by 'evening' is meant the interval between three o'clock and sunset.)
- (Comp): See Compiler's Note on Joseph of Arimathaea, John 19:38.

Matthew 27:58

- (A.V.): He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
- (SNT): This man went to Pilate, and begged the body of Jesus. And Pilate directed the body to be given him.

- (NNT): This man went to Pilate, and asked for the body of Jesus. Then Pilate ordered it to be given him.
- (JMT): went to Pilate and asked him for the body of Jesus. Pilate then ordered the body to be handed over to him.
- (WNT): He went to Pilate and begged to have the body of Jesus, and Pilate ordered it to be given to him.
- (Comp): As Ellicott says: "Assuming the death of our Lord to have been soon after the ninth hour (3 P. M.), Joseph would seem to have hastened at once to the Praetorium, and asked Pilate's permission to inter the body. St. Mark records Pilate's wonder that death should have come so soon. In his compliance with the petition we trace, as before, a lingering reverence and admiration."

Matthew 27:59

- (A.V.): And when Joseph had taken the body, he wrapped it in a clean linen cloth,
- (SNT): And Joseph took the body, and wrapped it in a winding-sheet of clean linen;
- (NNT): And Joseph took the body, and wrapped it in a clean linen cloth,
- (JMT): So Joseph took the body, wrapped it in clean linen,
- (WNT): So Joseph took the body and wrapped it in a clean sheet of fine linen.
- (Comp): Bruce writes: "The clean linen cloth in which Joseph wrapped the body of Jesus signified the

genuine truths of the letter of the Word, as they existed in the Jewish church, but purified from the defilement which the Jews had brought upon it. The clean linen provided by Joseph, and the spices supplied by Nicodemus, unitedly represented the understanding of truth and the affection of good in which the Lord is received by those of the external church."

Matthew 27:60

- (A.V.): And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.
- (SNT): and laid it in his new sepulchre, that was excavated in a rock. And he rolled a great stone against the door of the sepulchre, and departed:
- (NNT): and laid it in his own new tomb, which he had hewn out in the rock, and having rolled a great stone to the door of the tomb, went away.
- (JMT): and put it in his new tomb, which he had cut in the rock; then, after rolling a large boulder to the opening of the tomb, he went away.
- (WNT): He then laid it in his own new tomb which he had hewn in the solid rock, and after rolling a great stone against the door of the tomb he went home. (*Notes: "New tomb;" There is an appropriateness in no one having been buried there before. (Cp. the fact that Jesus was His mother's first-born child.) The newness of the tomb also made it impossible for it to be said that His resurrection was only a repetition of the miracle recorded in 2 Kings xiii.*)

21, and was caused by His body coming into contact with the bones of some Prophet previously buried there!—Ed.)

(Comp): Friedlieb declares: "It was a great disgrace among the Jews if any one had not a burying-place of his own; and so it came to be considered an act of charity to bury neglected dead bodies. Josephus mentions as among the abominable deeds of the Zelots and Idumeans, that they left their dead unburied."

Matthew 27:61

(A.V.): And there was Mary Magdalene, and the other Mary, sitting over against the Sepulchre.

(SNT): And there were present Mary of Magdala, and the other Mary, who sat over against the grave.—

(NNT): And Mary the Magdalene was there, and the other Mary, sitting over against the sepulchre.

(JMT): Mary of Magdala and the other Mary were there, sitting opposite the tomb.

(WNT): Mary of Magdala and the other Mary were both present there, sitting opposite to the sepulchre.

(Comp): There is scarcely a more graphic picture in the Scriptures than the one presented by this text: the disciples gone, the crowd scurrying home as night closes in, and these two lone women sitting stunned within the lengthening shadows of the tomb. True, the ordeal was over; but that relief had brought nothing but the numbing sense of loss—hopeless loss.

Matthew 27:62

- (A.V.): Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,
- (SNT): And on the day that was next after the preparation, the chief priests and Pharisees assembled before Pilate,
- (NNT): And on the next day, that following the day of the preparation, the chief priests and the Pharisees came together to Pilate,
- (JMT): Next day (that is, on the day after the Preparation) the high priests and Pharisees gathered round Pilate and said,
- (WNT): On the next day, the day after the Preparation, the High Priests and the Pharisees came in a body to Pilate.
- (Comp): This text recalls David's words: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us." (Psalms 2:1-3.)

Matthew 27:63

- (A.V.): Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.
- (SNT): and said to him: Our Lord, we remember that this deceiver said, while he was alive, After three days, I shall arise.

- (NNT): saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise.
- (JMT): "We remember, sir, that when this impostor was alive he said, 'I will rise after three days.'"
- (WNT): "Sir," they said, "we recollect that during his lifetime that impostor pretended that after two days he was to rise to life again."
- (Comp): Vincent writes: "WE REMEMBER. Literally, *we remembered*: that is, it occurred to us: we have just remembered, and have come to tell you before it shall be too late. THAT DECEIVER. The pronoun *that* is very picturesque; being used of distant objects, and therefore here as pointing to one who is out of the way and far removed, *deceiver*, is akin to, *to wander*; and hence a *vagabond impostor*."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 27:63.

Matthew 27:64

- (A.V.): Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
- (SNT): Command, therefore, to guard the sepulchre, until the third day; lest his disciples come and steal him away by night, and say to the people,

that he hath risen from the dead; and the last delusion be worse than the first.

(NNT): Command therefore that the sepulchre be made secure until the third day, lest his disciples come and steal him away, and say to the people, He hath risen from the dead; and the last error will be worse than the first.

(JMT): Now then, give orders for the tomb to be kept secure till the third day, in case his disciples go and steal him and then tell the people, 'He has risen from the dead.' The end of the fraud will then be worse than the beginning of it."

(WNT): So give orders for the sepulchre to be securely guarded till the third day, for fear his disciples should come by night and steal the body, and then tell the people that he has come back to life; and so the last imposture will be more serious than the first." (*Notes: "The body;" Literally 'him.'*)

(Comp): We quote Ellicott: "UNTIL THE THIRD DAY.—The phrase is worth noting as indicating the meaning which the priests attached to the words 'after three days.' They were looking for the fraud which they anticipated as likely to be attempted at the beginning of the third day from the death."

Matthew 27:65

(A.V.): Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

(SNT): Pilate said to them: Ye have soldiers: go and guard it, as ye know how.

- (NNT): Pilate said to them, Ye have a guard; go, make it as secure as ye know how.
- (JMT): Pilate said to them, "Take a guard of soldiers, go and make it as secure as you can."
- (WNT): "You can have a guard," said Pilate: "go and make all safe, as best you can." (*Notes: "You can have;" Or 'you (already) have.'*)
- (Comp): There is an imperative sense in the Greek which might be expressed: *Take a guard!*

Matthew 27:66

- (A.V.): So they went, and made the sepulchre sure, sealing the stone, and setting a watch.
- (SNT): And they went and set a guard to the sepulchre, and sealed the stone.
- (NNT): And they went, and made the sepulchre secure, sealing the stone, and setting the guard.
- (JMT): So off they went and made the tomb secure by putting a seal on the boulder and setting the guard.
- (WNT): So they went and made the sepulchre secure, sealing the stone besides setting the guard.
- (Comp): We close with this remark by William Bruce: "It is not, perhaps, necessary to dwell further upon this than to say, that the priests and Pharisees sealing the stone represented what the Jews had done with the Word, in making it a sealed book in all that related to the Lord and his kingdom, by perverting the letter and denying the spirit, and so doing everything in their power to falsify its promises and negative its teaching. To seal is therefore a figure

employed in the Word, signifying to close up, conceal, hinder from being known. The Jews, on this occasion, did what Jesus himself, after his ascension, forbade his servant to do,—‘Seal not the sayings of the prophecy of this book: for the time is at hand.’ But the Jews not only sealed the stone, but set a watch, implying not only their determination, but their vigilant care, to prevent the possibility of the result which they feared so much.”

CHAPTER XXVIII

Matthew 28:1

- (A.V.): In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.
- (SNT): And in the close of the sabbath, as the first [day] of the week began to dawn, came Mary of Magdala and the other Mary, to view the Sepulchre.— (*Notes: "close," or as the Syriac gives, 'evening.'*)
- (NNT): And the sabbath being over, as it began to dawn toward the first day of the week, came Mary the Magdalene, and the other Mary, to view the sepulchre.
- (JMT): At the close of the sabbath, as the first day of the week was dawning, Mary of Magdala and the other Mary went to look at the tomb.
- (WNT): After the Sabbath, in the early dawn of the first day of the week, Mary of Magdala and the other Mary came to see the sepulchre.
- (Comp): Lange declares: "We have already seen that the women went in two parties to the grave; and those who brought the ointments came second; the first came for information. This hurrying on before the others is explained by fear, unconscious hopes of a resurrection, longing and impatient desire."

Matthew 28:2

- (A.V.): And, behold, there was a great earthquake: for the angel of the Lord descended from

heaven, and came and rolled back the stone from the door, and sat upon it.

(SNT): And lo, there was a great earthquake: for an angel of the Lord descended from heaven, and came and rolled away the stone from the door, and sat upon it.

(NNT): And, lo! there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

(JMT): But a great earthquake took place; an angel of the Lord came down from heaven and went and rolled away the boulder and sat on it.

(WNT): But to their amazement there had been a great earthquake; for an angel of the Lord had descended from Heaven, and had come and rolled back the stone, and was sitting upon it.
(Notes: "*Had been...had come...was sitting;*" Or "*was...came...sat.*" Either rendering is possible; but from the other Gospels we learn that the stone was already rolled back when Mary paid her first visit to the tomb (Mark xvi. 3, 4; Luke xxiv. 2; Luke xx. 1).)

(Comp): Hillel writes: "The earthquake is the might of the resurrection, when the sting of death being blunted, and its darkness illuminated, there is stirred up a quaking of the powers beneath, as the Lord of the heavenly powers rises again."

Matthew 28:3

(A.V.): His countenance was like lightning, and his raiment white as snow:

(SNT): And his aspect was like the lightning; and his raiment white like snow:

- (NNT): His appearance was like lightning, and his raiment white as snow.
- (JMT): His appearance was like lightning and his raiment white as snow.
- (WNT): His appearance was like lightning, and his raiment white as snow.
- (Comp): We quote from Vincent: "COUNTENANCE. Revised Version, more correctly, *appearance*. The word occurs nowhere else in the New Testament. It does not refer to the face alone, but to the general aspect. Wycliffe, *looking*. "AS LIGHTNING. In effulgence. Each evangelist's account of the resurrection emphasizes different particulars. Matthew alone notes the outward glory, the earthquake, the agency of the angel, and the impotence of the military and priestly power to crush the new faith. He only notices the adoration of the risen Lord^d before his ascension, and traces to its origin the calumny current among the Jews to this day."

Matthew 28:4

- (A.V.): And for fear of him the keepers did shake, and became as dead *men*.
- (SNT): and from fear of him the keepers were astounded, and became as dead men.—
- (NNT): And for fear of him the keepers shook, and became as dead men.
- (JMT): For fear of him the sentries shook and became like dead men;

(WNT): For fear of him the guards trembled violently, and became like dead men.

(Comp): Such a chemicalization has seldom been recorded in our Scriptures. The Psalmist expressed the thought thus: "Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them." (Psalms 144:6.)

Matthew 28:5

(A.V.): And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

(SNT): And the angel answered, and said to the women: Be not ye afraid, for I know that ye seek Jesus who was crucified.

(NNT): And the angel answering said to the women, Fear ye not; for I know that ye are seeking Jesus, who was crucified.

(JMT): but the angel addressed the women, saying, "Have no fear; I know you are looking for the crucified Jesus.

(WNT): But the angel said to the women, "As for you, dismiss your fears. I know that it is Jesus that you are looking for—the crucified One. (*Notes: "Dismiss your fears;" The grammatical form (present imperative) of the 'Fear not' here employed implies that, until thus reassured, they were terrified like the guards. The present imperative often has the force of an expostulation rather than of a mere prohibition.*)

(Comp): David penned these reassuring lines: "Glory ye in his holy name: let the heart of them rejoice that seek the LORD. Seek the LORD, and

his strength: seek his face evermore." (Psalms 105:3, 4.)

Matthew 28:6

- (A.V.): He is not here: for he is risen, as he said. Come, see the place where the Lord lay.
- (SNT): He is not here; for he is risen, as he predicted. Come ye, see the place where our Lord was laid. (*Notes: "predicted," or as the Syriac gives, 'said.'*)
- (NNT): He is not here; for he hath risen, as he said. Come, see the place where he lay.
- (JMT): He is not here, he has risen, as he told you he would. See, here is the place where he [the Lord] lay.
- (WNT): He is not here: He has come back to life, as He foretold. Come and see the place where He lay. (*Notes: "Come back to life;" Or 'awoke.' "Where He lay;" V. L. 'where the Master lay.'*)
- (Comp): Jerome adds: "That if my words fail to convince you, the empty tomb may."

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 28:6.

Matthew 28:7

- (A.V.): And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.
- (SNT): And [then] go quickly, tell his disciples, that he is risen from the dead; and lo, he precedeth

you to Galilee; there will ye see him. Behold, I have told you.—

(NNT): And go quickly, and tell his disciples that he hath risen from the dead; and, lo! he is going before you into Galilee; there shall ye see him. Lo! I have told you.

(JMT): Now be quick and go to his disciples, tell them he has risen from the dead and that 'he precedes you to Galilee; you shall see him there.' That is my message for you."

(WNT): And go quickly and tell His disciples that He has risen from the dead and is going before you into Galilee: there you shall see Him. Remember, I have told you."

(Comp): The Greek verb rendered *goeth* implies the *act of going*.

Matthew 28:8

(A.V.): And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

(SNT): And they went quickly from the sepulchre, with fear and great joy, and ran to tell his disciples.

(NNT): And they went away quickly from the tomb with fear and great joy, and ran to tell his disciples.

(JMT): Then they ran quickly from the tomb in fear and great joy, to announce the news to his disciples.

(WNT): They quickly left the tomb and ran, still ter-

rified but full of unspeakable joy, to carry the news to His disciples.

- (Comp): Lange expresses it beautifully: "The transition from the dread felt by the women to the blessedness of belief in the resurrection, which they now began to experience, is expressed by this statement; also the final passage from the Old to the New Testament, from the horror of Sheol to the view of the opening heavens."

Matthew 28:9

- (A.V.): And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.
- (SNT): And lo, Jesus met them, and said to them: Hail, ye. And they came and clasped his feet, and worshipped him.
- (NNT): And lo! Jesus met them, saying, All hail! And they went up, and laid hold of his feet, and knelt down before him.
- (JMT): And Jesus himself met them, saying, "Hail!" So they went up to him and caught hold of his feet and worshipped him;
- (WNT): And then suddenly they saw Jesus coming to meet them. "Peace be to you," He said. And they came and clasped His feet, bowing to the ground before Him. (*Notes: "Bowing to the ground;" Probably kneeling and touching the ground with their foreheads while their hands held His feet. Or perhaps it here signifies worshipping as a Divine Being, as almost everywhere in the Gospel of John and all the later books of the New Testament.*)

(Comp): The expression *All hail* is the Greek form of salutation.

Matthew 28:10

(A.V.): Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

(SNT): Then Jesus said to them; Be not afraid; but go, tell my brethren, that they go into Galilee, and there they will see me.

(NNT): Then Jesus saith to them, Be not afraid; go, tell my brethren to depart into Galilee, and there they shall see me.

(JMT): then Jesus said to them, "Have no fear! Go and tell my brothers to leave for Galilee; they shall see me there."

(WNT): Then He said, "Dismiss all fear! Go and take word to my brethren to go into Galilee, and there they shall see me."

(Comp): Ellicott claims that "The words are clearly used of those who were brethren by spiritual relationship, as in chapter xii. 49, and have their counterpart in John xx. 17, 'I ascend to My Father and your Father.' "

Matthew 28:11

(A.V.): Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

(SNT): And while they were going, some of the guards came into the city, and told the chief priests all that had occurred.

- (NNT): And as they were going, lo! some of the guard came into the city, and told the chief priests all that had taken place.
- (JMT): While they were on their way, some of the sentries went into the city and reported all that had taken place to the high priests,
- (WNT): while they went on this errand, some of the guards came into the city and reported to the High Priests every detail of what had happened.
- (Comp): Lange says: "The Evangelist does not seek to show that the soldiers arrived¹ in the city before the women, but only that, contemporaneously, a second account reached the city,—that one message was borne to the friends, and another to the enemies."

Matthew 28:12

- (A.V.): And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,
- (SNT): And they assembled with the Elders, and held a council; and they gave no little money to the guards,
- (NNT): And having assembled with the elders, and taken counsel together, they gave a large sum of money to the soldiers,
- (JMT): who, after meeting and conferring with the elders, gave a considerable sum of money to the soldiers
- (WNT): So the latter held a conference with the Elders,

and after consultation with them they heavily bribed the soldiers,

(Comp): It was as David said: "They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them?" (Psalms 64:5.)

We quote from Lange: "This is the last session of the Sanhedrin, so exacting of reverence, which is recorded by Matthew, and its last decision. It is a very significant transaction, which gives us a perfect revelation, prospectively, of the post-Christian, unbelieving Judaism. Some have considered this very disgraceful decision of the council to be improbable. But, standing as they did upon the brink of moral destruction and condemnation, this improbability becomes the most awful reality. Still, we are not compelled by our text to believe that they held the meeting for the express purpose of bribing the guards: that was merely a result of their council, and of their deliberations. Probably the matter was handed over to a commission, to be examined into and disposed of; that is, the council left the matter in the hands of the high-priests, agreeing secretly with their designs."

Matthew 28:13

(A.V.): Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

(SNT): and said to them: Say ye, that his disciples came and stole him away by night, while we were asleep.

- (NNT): saying, Say, His disciples came by night, and stole him away, while we slept.
- (JMT): and told them to say that "his disciples came at night and stole him when we were asleep."
- (WNT): telling them to say, "His disciples came during the night and stole his body while we were asleep." (*Notes: "His body;" Literally 'him.'*)
- (Comp): Ellicott writes: "The story was on the face of it self-contradictory. How could they tell, if they had been asleep, who had stolen the body? All that they could know was that they had fallen asleep, and that when they awoke the sepulchre was open and empty."

Matthew 28:14

- (A.V.): And if this come to the governor's ears, we will persuade him, and secure you.
- (SNT): And if this should be reported before the President, we will pacify him, and cause you not to be troubled.
- (NNT): And should the governor hear of this, we will persuade him, and make you secure.
- (JMT): "If this comes to the ears of the governor," they added, "we will satisfy him and see that you have no trouble about the matter."
- (WNT): "And if this," they added, "is reported to the Governor, we will satisfy him and screen you from punishment." (*Notes: "Is reported, etc.;" Literally 'shall have been heard before the Governor' (as sitting judicially).)*)
- (Comp): We quote Vincent: "SECURE YOU. Literally, *make you without care*. The word *secure*,

however, is, etymologically, a correct rendering. It is from the Latin *se-sine*, *without*, and *cura*, *care*. It has passed into the popular meaning to *make safe*.

Matthew 28:15

- (A.V.): So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.
- (SNT): And they, having received the money, did as they were instructed. And this story is current among the Jews to this day.
- (NNT): So they took the money, and did as they were taught. And this story hath been commonly reported among the Jews to this day.
- (JMT): So the soldiers took the money and followed their instructions; and this story has been disseminated among the Jews down to the present day.
- (WNT): So they took the money and did as they were instructed; and this story was noised about among the Jews, and is current to this day.
- (Comp): Solomon's words meant but little to them: "My son, if sinners entice thee, consent thou not."
(Proverbs 1:10.)

Matthew 28:16

- (A.V.): Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- (SNT): And the eleven disciples went into Galilee, to the mountain which Jesus had appointed for them.

- (NNT): And the eleven disciples went into Galilee, into the mountain, where Jesus had directed them.
- (JMT): Now the eleven disciples went to Galilee, to the hill where Jesus had arranged to meet them.
- (WNT): As for the eleven disciples, they proceeded into Galilee, to the hill where Jesus had arranged to meet them.
- (Comp): Ellicott writes: "The writer passes over, for some reason which we cannot now discover, all the intermediate appearances, and passes on at once to that which connected itself with the mission and work of the Apostles, and through them of the universal Church."

Matthew 28:17

- (A.V.): And when they saw him, they worshipped him: but some doubted.
- (SNT): And when they beheld him, they worshipped him: but some doubted.
- (NNT): And when they saw him, they knelt down before him; but some doubted.
- (JMT): When they saw him they worshipped him, though some were in doubt.
- (WNT): There they saw Him and prostrated themselves before Him. Yet some doubted.
- (Comp): We quote from Vincent: "WORSHIPPED. Prostrated themselves. The first time that the disciples are described as doing so."

Matthew 28:18

- (A.V.): And Jesus came and spake unto them, saying,

All power is given unto me in heaven and in earth.

(SNT): And Jesus came near, and discoursed with them, and said to them: All authority is given to me, in heaven and on earth. And as my Father sent me, so also I send you.

(NNT): And Jesus came up and spoke to them, saying, All power was given to me in heaven and on earth.

(JMT): Then Jesus came forward to them and said, "Full authority has been given to me in heaven and on earth;

(WNT): Jesus however came near and said to them, "All power in Heaven and over the earth has been given to me. (*Notes: "Power;" Or 'authority.' "Over the earth;" Or 'on earth.'*)

(Comp): Scholars claim that Jesus is referring to Daniel: "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." (Daniel 7:13, 14.)

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 28:18.

Matthew 28:19

- (A.V.): Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- (SNT): Go ye, therefore, and instruct all nations; and baptize them in the name of the Father, and of the Son, and of the Holy Spirit.
- (NNT): Go, and make all nations my disciples, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;
- (JMT): go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit,
- (WNT): Go therefore and make disciples of all the nations; baptize them into the name of the Father, and of the Son, and of the Holy Spirit;
(Notes: "Therefore;" V. L. omits this word. "Into;" Or 'unto'.)
- (Comp): This text recalls the words of Isaiah: "The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (52:10.)

Matthew 28:20

- (A.V.): Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.
- (SNT): And teach them to observe all that I have commanded you. And, behold, I am with you always, unto the consummation of the world. Amen. (Notes: "always," or as the Syriac gives, 'all days'.)

Completion of the Holy Gospel as published by Matthew; and which he published in Hebrew, in the land of the Palestineans.

- (NNT): teaching them to observe all things, whatever I have commanded you. And, lo! I am with you always, unto the end of the world.
- (JMT): and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world."
- (WNT): and teach them to obey every command which I have given you. And remember, I am with you always, day by day, until the Close of the Age." (*Notes: "Close;" Or 'consummation,' or still more exactly, 'Finishing up.' This noun occurs xiii. 39, 40, 49; xxiv. 3; Heb. ix. 26. It seems to indicate that at the time referred to no scrap or fragment of all that belongs (or belonged) to the Age would continue as a neglected remainder, unfinished or incomplete. The cognate verb is found in Rom. ix. 28, where see note. "Age;" The Jewish era and the ministry of most of the Apostles terminated about the same time (x. 23). Perhaps, so far as its primary and original significance is concerned, this last verse of Matthew's Gospel was a promise on the part of the Saviour that so long as their earthly ministry lasted He Himself would be specially 'with' His Apostles, to comfort and uphold them and give them success. If this was so, its significance for later generations of Christian workers remains unaffected. What He was to His Apostles He is willing to be to us, if, like them, we have true faith in Him.—Ed.*)
- (Comp): We close this volume with the words spoken to Joshua: "There shall not any man be able to stand before thee all the days of thy life: as I

was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest." (1:5, 9.)

See Concordance to Science and Health with Key to the Scriptures, Mary Baker Eddy, Appendix B, page 607, Matthew 28:20.

See Concordance to Miscellaneous Writings and Works Other than Science and Health, Mary Baker Eddy, Appendix B, page 1101, Matthew 28:20.

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